# A Commentarie VPON THE FIRST AND SECOND CHAPTERS OF SAINT PAUL TO THE COLOSSIANS.

WHEREIN,

## THE TEXT IS CLEERELY

opened, Observations thence perspicuously deducted, Vses and Applications succinctly and briefely inferred; sundry holy and spirituals Meditations out of his more ample Discourse extracted.

TOGETHER WITH DIVERS PLACES of Scripture briefely explained.

By Mr. PAUL BATNE. B. D.



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# A Commenceric

V.PON THE FIRST

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THE ATENCE OF A STREET OF THE RESERVE OF A STREET OF A

DESCRIPTION OF SERVICE BASE PLACES

IF M. PAUL DAYNE. P. D.

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Prince by Richers Barber, for Freen and a line were sadded a delice at his Shaper the resurged Borbares I Sage

TAS KRAPAKA

# TO THE READER.

HE Mother of Nazianzene (as himselfe relates it) was to beneficiall to the poor, that a fea of wealth was not fofficient for her. What was her in-

dustrious diligence in relieving of outward necessities, was this religious Pastors in Supplying the wants of fuch as are spiritually poore, thinking no time to be well imployed, which was not a testimonial of his pious life, in word in con- I Time. verfation, in charitie, in fpirit, in faith, in purity : or of his wholelome doctrine, in reproving, corre- a Tim. Eting instructing in righteoufneffe. Thus thundring in doctrine, and lightening in convertation, lice left no flone unmoved that might further the building of the new lerufalem. For living anthefe last dayes, the very dregs of time, when iniquitie aboundeth, and G o n is provoked every day; so that fin cannot be more finful, nor wickednesse more wicked, by his \* exemplary deportment he fafts \* Pre-ned the naile, which was driven by judicious come, ex-Instruction; in Precept and Practice A Man empla O H G O D, 4 Beacon on an hill, a burning and a fill trabunt.

4,13

3.16.

ning Lampe. His method and matter were plaine and perspicuous; yet so as (if occasion served) hee had meate for strong men, as well as milke for babes : he became all unto all, to gaine some. Bleffed ving nothing undone, to receive at thy Mafters hands, an Euge bone ferve, Well done good and faith. full fervant ! His well-doing and well-being is an invitation unto us to doe, and to be the like: which whofoever defires, let him ferioully furvey thele enfuing Expolitions of Scripture, composed with Laconical brevity, yet including in them the immense treasures of divine Speculation. I suppose there is none will maligne them that understand them. If there be any others; as it was once faid unto Philip King of Macedon, passing unjust sentence, betweene sleeping and waking , I appeale, & King, from thy felfe to thy felfe : So let them reade with judgement and deliberation; and then whatfoever fault was imputed to the Author, will become their owne. In a word, who loever thou art that carpeft at thele following Treatiles, whatfoever in them thou. deerneft either frivolous or Superfluous, -emendes illa, wel ede tua.

1, 3.



# THE DOCTRINES OF THE FIRST CHAP-

TER OF THE EPISTLE OF Saint Paul to the Colossians.

### Verie 3.

- E Yery true member of the Church is a Saint.

  Go D gathereth and supporteth His people in all places.
- 3 In distributing boly things, wee must put a difference betwixt men; bestiet found and counterfeit.
- 4. Christians are knit togother by the fir aitest hand.
  5. Wee are to wish our felves and others favour from
  God, and peace of Conscience, as the chiefe bles-
- 6 The fountaine of all true Peace, is the favour of God settifiedes mein Christ.
- 7 All good things are to be Jought from God the Pa-

& Net

A 4

Verice 3.

beare the Trend.

### The Doctrines Contayned

### Verse 3.

D'tiebindeth me to pray for others, and to give thankes for others as for our selves.

### Verle 4.

Spinituall graces bestowed upon any, must more us.

2. Faith layeth hold onely upon Christ lesus for life everlasting.

3 Our love must pecially be showed to the Saints.

### Verse 5.

THe recompence which God bath in flore for us,

a Our riches of glory are kept for m in the beavens.

3 The hearing of the Gospell bringeth us to be possessed of our hopes.

4 The promises of the Goffell are infallible und certaine.

### Verfe 6.

THe Goffell doth vifit me, not looking after it.

The faithfulnesse of God in His promises,
and the piercing force of His beavenly truth.

3 The Word of God is effectuall, it never wanteth His fruit where it commeth.

4 It is good dealing with men, to come bone to their own experience.

3. Before wee can have the fruit of the Provid, wee must heare the Word.

6 Nos

### in the first Chapter. T

6 Not all hearing, no nor all knowing, but the true, inner, powerfull, affectionate knowledge, is it which is fruitfull.

### 

Lbeit men are not graced with great titles, yet their worke is not in vaine in the Lord.

2 We must peake the best of all, but effectally of Ministers; though not outwardly glorious.

### Verfe 8.

- TE are to feake such things of man to man, as may tye them in love more neerely one to
- The best intelligence and newes fittest for Ministers to peake and heare of, is, how it fareth with the soules of the faithfull.

We are to tell what good things God worketh in our people.

Our leve muß be bearty and unfeigned.

### Verfe ga Lan thung plano

A Inifiers must not onely teach and admenish, but pray for their people.

We must not delay going to God, when occasion is of-

We must perfevere in Prayer. To smoth

Our Prayers maft be ferwing an ed ha sin sow

We must wish those that we called, a bleffed proceeding in grace. Is is special metter of grange, that a

New York government of Chief 10.

### The Doctrines contained

Verse 10.

Ovr pleasing of God must be in all shings.
2 We must be fruitfull in good worker.

3 We must encrease in the knowledge of God.

### Verfe 11.

1 CHristians have need of piritual strength to walk with God in their piritual conditions.

3 We have not need of frength only ,but great frength.

3 Allour frength commeth from the ftrong God.

4 Long-suffering is an argument of great piritual

5 We have need of patience and long-fuffering.

### Verfe 11.

VVE must as well give thankes for the things gi-

2 By nature we are unfit for God's Kingdome.

3 That matter God calleth us unto (viz) an heavenly inheritance, must move us to bleffe Him.

4 Onely Saints fall inherit she glorious inheritance.

3 Our inberitance in beaven for substance and nature, it

### Verse 13.

None living in the state of darknesse can be inhe-

2 Wee are all by nature under the power of the Divell, the prince of darknesse, and are in all kinde of darknesse.

3 It is special matter of praise, that God bath put us under the government of Christ.

Verse 14.

### Verse 14.

The fingular love of Christ our King, that Hee hath bought us with His blond.

2 The greatest blessing we have by Christ our King, is, that He doth procure us pardon of our sinne.

3 Before we can have any blessing from Christ, me must be partakers of Christ.

### Verfe 15.

- I I' is matter of praise, that we have such an one to be aur King and Saviour, who is God with the Bather.
- 2 It is a wonderfull benefit to us, that we are made fubjests o fuch a King as is the Lord lefus Christ.

### Verle 16.

- THefe creasures which me see, doe give testimony to
- 2 Christ bath just title to the Lordship and inheritance of all the creatures.
- 3 Christ our King is the Creator of all things.
- 4 God bath His places and ministers attending about Him unscene and unknowne to us.
- 5 Our Lord lefus Christ is the Creator of Angels.
- 6 As by Him, fo to His benow all the creature was

### Verfe 17

Ovr King is ancienter than all creatures.

2 All things are preserved in their being, moving and order, by Christ.

Verse 18.

### The Doctrines contayned

### Verse 18.

I CHrist hath not Lordship over the creatures onely, but also over the Church.

2 We have such a Head given me of God, who is God

with the Father.

3 Christ hath a most neere, compassionate, and beneficiall superiority over His Church.

onely the Church and people of God bave Christ fo

neere, and so beneficiall to them.

All the Church is the body of Christ.

6 The dignity of the fathfull in having so neere conjunction with Christ.

7 Christ's Resurrection hath speciall priviledge above

all others.

### Verle 19.

1 VV Hatsoever the man-hood of Christ is advanced unto, it is the meere grace of God, not the merit of the creature.

2 It is an admirable glory to which our nature is exalted, that God should dwell personally in our nature, and take it to Himselfe, so as to be of the substance of His person.

### Verse 20.

- T Hat which gave occasion to the incarnation of the Son of God, was our enemy-like estrangement from God.
  - God followeth fromard man.
- 3 Christ must first have the God-head dwell personally

### in the first Chapter.

in Him, before Hee can take up the matter betwixt God and us.

4 The deare Sonne of God is the worker of our reconci-

5 All our peace is grounded in the bloud-shed of Christ Iesus.

6 The Fathers of old were reconciled to God by the blond of Christ.

7 The Fathers were in heaven before Christs Afcen-

### Verfe 21.

I VV E must not only teach in generall, but apply in particular the things of the Gospell.

2 We muft not forget our miferable condition by nature.

3 A most miserable condition not to be a member of the visible Church.

4 We by nature are enemy-like affected to God and His

Our naughty actions discover our enemy-like affe-

### Verfe 22.

As we must looke with one eye downe to our unworthinesse, so were must cast the other up on God's mercies to us.

2 The grace of God is most free and large.

3 Every one who findes bis sinne forgiven in Christ, shall one day be made glorious before Him.

### Verse 23.

1 VV Hosever is partaker of the benefit of reconciliation by Christ, must persevere founded and established in Christ.

in Pine before Lice

2 Wee must beewell grounded, and lay a good foun-

dation.

3 Hee loseth his hope that is removed from his pro-

4 The Gospell hath beene preached thorow the world.

5 Paul was a speciall instrument thereof.

### Verse 24.

I It is no new thing for the Ministers of Christ to be afflicted for the Gospell.

2 The Church loseth nothing, but gaineth much by the Sufferings of the godly.

3 The Church is the body of Christ.

### Verse 25.

The Ministers of CHRIST are the Mini-

2 Their ministery is committed to them by the most wise and holy government, whereby God governeth the Church His house.

3 Minister must have a care of every part of bis

charge

### Verse 26.

He Gospell is a mysteric not to be attained by any wit or learning.

2 It is the priviledge onely of the Saints to know the mysteries of the Gospell.

### Verse 27.

He Gospell preached to the Gentiles is a myflery full of glory.

2. Christ is the subject of this glorious mysterie of the Gospell.

3 CHRIST is among us in the preaching of the Gospell.

4 CHRIST is Hee in whom we looke and wait for glorie.



The end of the Doctrines.



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# COMMENTARY' VPON THE FIRST

Chapter of Saint Paul to the Colossians.

Colos. Chap. I. VIR.1, 2.

V B R. I. Paul an Apostle of Lefus Christ, by the will of God, and Timotheus our brother.

V E.R. 2. To them which are at Coloffe, Saints, and faithfull brethren in Christ: grace bee unto you, and peace from God our Father, and the Lord lefus Chrift.



N thefe two Verses there is layd downe the Salutation: wherein you have, CPersons faluting.

she .

(Persons saluted. The Perfons faluting, Paul and Timethers. Touching the description of Paul, from

his office and calling ; I passe it by, having spoken of it in the first Verse of the Epistle to the Ephesians.

Verse 2. For the meaning [Saints] here are those who are already actually fanctified, called Saints, 1 Cor. 1.2. Washed in Christs bloud. There are Saints by predestination, as there are Sheepe, not yet gathered and brought home to the fold of Christ;

Ich, 10,16 I have other Sheepe which are not of this fold; but he writes to fuch, as had received the spirit of sancti-

fication.

Phrygia, a Citie of the Gemiles, inhabited with Ido-

and faithfull brethren, ] not false brethren crept in, but faithfull, which must be understood by a Synechdoche, comprehending all faithfull, whether

men or women.

grace and peace; Grace noteth Gods free favour which give thall good things. 2. It fignifies the effects of his grace in us, viz. All good things spirituall and corporall, which may as fruits testified the good will of God to us: his kindnesse and all the fruits of his kindnesse, especially grace pardoning sinne; and enabling us to doe good, as also grace exciting and moving us to worke when now we are made able, that we may not receive the former grace in vaine.

Peace] is the effect of grace in us; for Gods grace
forgiving finne worketh in us peace of conscience, in
segard of the accusation which would be in it. 2.
The habits, or qualities of grace, Peter calleth them
a Pet. 1.4 The divine Nature; this grace given us, we have quie: from the rage of corruption in us; which while it
tyrannizeth in us, filleth all the powers of the soule
with disturbance: this is called peace of sanctifica-

tions.

tion, the quiet fruit of righteousnesse. 3. When God Heb. 13.18 sheweth his favour in giving all outward things that are good; there is Peace eternall in regard of our outward condition: and if Gods grace in any of these wayes be hid, in stead of peace, we feele disturbance: Thou hiddest thy face and I was troubled.

To come to the observations.

Every true member of the Church is a Saint. Thou obf. 1. must not be ashamed to be counted a Saint: Every thing doth binde to it.

ones. As he which hath called you is holy, so be ye holy Pet. 1. 15

in all manner of Conversation.

2. It is the end of our predestination: He hath cho. Eph. 1.4. Sen us before the foundation of the world, that we should be hely, &c.

3. Our calling bindeth us, I Thef. 4.7. God hath 1 Thef. 4.

called us, not unto uncleanneffe, but unto holineffe.

4. Our Redemption: Christ gave himselfe for us, Tit. 3. 14; to redeeme us from all iniquity, and purisie us unto

himfelfe.

5. The grace of God which we taste for the present, and the things we looke for hereafter, doe teach
us this lesson. The grace of God that bringeth salvati. Tit. 2.11;
on to all men, hath appeared, teaching us to deny all ungodlinesse and worldly lusts, and to live soberly, righteously, and godly in this present world, looking for that
blessed bope, &c. And, having such promises, let us 2 Cor.7.1
grow up to perfect holinesse.

which we looke for, do likewise perswade us to become holy: Seeing all these things shall be dissolved,
what manner of persons ought me to be in all hely con-

B 2 versation,

Vſę

06/.2

12-10h 3.3 versation. And whosoever hath the hope of eternall life, he purgeth himselfe even as Christ is pure. And all

2 Pet. 2.9. beleevers are called a Holy Nation.

7. The right confliction of the Church, while the vigor of discipline flourisheth, doth not allow that any should abide in her but Saints; prophane persons being to be separated, as Dogs from partables, in holyshings. City and that allows the saints in holyshings.

Mat. 7.6. king in holy things; Give not that which is hely to

Dogs, neither cast Pearles before Swine.

1. This discovers to us the vanity of the Pope, in restraining this common to all believers while they live, to some few in comparison, whom it pleaseth him to Canonize, after they are dead.

who disclaime, yea, scoffe at this name, using such Proverbes, These are the holy ones. Young Saints proveold Divels. Shall we have a Saint of you?

3. We must remember what kinde of men wee must be even such as must professe and practise ho-

linesse, according to our calling.

At Colosse. God gathereth and supporteth his people in all places. Iob in V2. We say truly, Where God hath his Church, the Divell hath his Chappell; and wee may say as well, Where the Divell hath his Throne, there God oft hath his people; lie they where they will, nothing shall keepe them from God: I will say to the North winde give, and to the South, keepe not back, bring my Sonnes from far, and my daughters from the utmost parts of the earth.

Despaire of none, be they never so vile and farre from God, if he have a purpose to call them, they shall come home in despight of all the malice and power of the Divell; for God is more able to save us, than the power and policy of all the Divels in

hell can be to destroy us.

holy things, in doing the parts of our office, we must put a difference betwixt men, betwixt sound and counterfeit.

This is acceptable to God, when the vile and pretious are separated; this is good for the sound-hearted, when they see that the Spirit doth put a difference, and hath them in respect, passing by others. This is wholesome for those that are but hypocrites, when their consciences are rubbed by such distinction, may seele their locall sores; and when they see that men doe exclude them, how much more may they thinke that God seeth their haltings, and looketh perfectly through their bunch of Fig-leaves, Beholding their empty showes of godlinesse, not accompanied with the a Tim.3.7 power of it.

An example for our imitation, who deale with people; we must not barke all in one Bottome; as if all that were any way in the Church, were alike: Are not all Gods people boly? This must not be: For many Ienes (Gods people by profession) are the Synagogue of Satan; all is not Gold that glisters: generall soothing all that professe, is but laying Pillowes, that men

may fleepe more filly to their destruction.

2. Seeing there are diverse kindes of men, some found, some counterfeit; we must labour to be in the

number of the faithfull.

Brethren in Christ. Observe hence: By how strait obs. 3: a Bond we are knit together in Christ: brother hood is a most neere tye: now we by faith on the Sonne of of God, the naturall Sonne, comming to be made the adopted sons of God, are made brethren with Christ;

25,26.

who hath one father with us (who is not ashamed to call us brethren,) and one with another.

Pfer. This confideration should be a linke of love and Pfa. 133.1. unity; O how pleasant athing is it? How unbeseeming a thing is it to see brethren squaring and contending one with another?

Yea, this bindeth us not onely to love, but to brotherly love, joyne with godlinesse brotherly love. Love is due to all; but this brotherly kindnesse is due to the bonshold of Faith onely, who are our brethren in CHRIST.

2. We must learne to know one another, not according to the flesh, but according to the spirit, to acknowledge this kindred which springeth from the bloud of CHRIST.

3 This rebuks such as scoffe at the name of brethren.

866.4 What it is which we are to wish our selves and others; favour from God, and peace in our consciences. Many fay, Who will shem us any good? but Lord lift thou up the

and layes the comparison betweene the favour of God, and life it selfe; and prefers it before life, Thy

bing to his people a forme of Prayer, teacher them what they should especially seeke at his hands: The

Lord bleffe thee and keepe thee, the Lord make his face shine upon thee, and be gracious unto thee: The Lord lift up his countenance upon thee, and give thee peace: This was S. Paul's usuall forme of prayer, for the Churches to whom hee wrote, Grace, mercy, and peace, from God the Father; and so in the end of all his Epiflles; The grace of the Lord be with you. To be in the Kings speciall favour, is civil felicity; what a happinesse.

pinesse is it to be gracious with God? There is no lacke in his love: in his favour is life, his wrath and anger, is more bitter than death. So true peace, it passed. Phil. 4.7? feth all understanding; when we possesse our soules with contentation, not disquieted with the feare or sense of any evill, imminent or present.

This is the nature of grace felt, to make us wish the obs. so encrease of it to our selves, and the fellowship of it to others. We must learne to turne our carnall withes

into these desires.

What is the fountaine of all true peace, viz. Gods fa- Obf. 6. wour testified to us. When God justifier hus from sin, then we have peace, Rom. 5.1. When he sanctifier hus more and more throughout, then wee finde inwardtranquility; when he maketh us see his love in our outward conditions, bee they meane or otherwise, then wee are well pleased and quieted in his portion.

The World who have not God reconciled, have vse no true peace: a worldly peace they may have, but the end of it will be anguish of heart. There is a double sleepe in Nature, a found sleepe and a ficke

fleepe.

Now a ficke fleepe is proved fo at length, for the party is so much the ficker after it; thus peace is the fleepe of soules: now some rest soundly, Gods favour causing it: some rest, but so that it will prove sicke fleepe in the end, when God shall open their eyes, and call them to judgement. Can a traytor have any peace, if the King doe not pardon him, and take him to savour? We are all rebels from the Wombe.

Not to trust to the peace which is grounded on outward prosperity; soone prospering breedeth rest,

V/cz.

Ffc.

as the poison of Aspes casteth asleepe; the end of

these sleepes is death.

We must seeke for true grounds of peace, that we may get a true Quietus est. When once we know our selves reconciled to God, then may we sleepe quietly on both sides.

Obser. From whom all things are to be sought, from the Father and the Sonne. From the Father, because hee

Jam. 1.17 is the Father of lights, that giveth every good gift; he is the Father of all the Family, in Heaven and Earth, Christs and ours: In Christ the God of all grace and peace; he worketh all things by himfelfe and from himfelfe; as who hath his personall substituting from no other. From Christ; for as he is God, he is the giver of grace and peace with the Father: and as he is Mediator, God and Man, hee is made of God the common treasury, in whom the sunnesse of all spirituall blessings are stored: Hee is the Dispenser or Conduit, through & from whom they are conveighed to us, that well-beloved Sonne, that Prince of peace. Againe, Christis our Mediator to the Father, without whom we cannot have enterance with boldnesse.

This doth separate us from heathens that call on God, but know not distinction of persons: from lewes that deny the Lord, that CHRIST of God to be come as yet. From Papists, which runne to my Lady, and Saints departed. Virgins, that have no oile to spare. Againe, no creature can worke grace, or give peace to us, but he to whose power our spirituall enemies are such to the company of the compan

all enemies are subject.

VER. 3

VERSE 3. We give thankes to God, even the Father of our LORD IESUS CHRIST, alwayes praying for you.

Now followeth the matter, standing first in thanksgiving, and request made for them, to the eight Verse of the second Chapter. Secondly, in exhortation from the ground of things formerly mentioned, to the seventh Verse of the fourth Chapter, where the Conclusion beginneth. The first part is propounded, which for circumstance to the ninth Verse, is thence prosecuted more largely, to the eight Verse of the second Chapter. In the third Verse hee propoundeth the fact of Thanksgiving and Prayer, with these Circumstances.

I To whom, Go D the Father.

2 For whom, For you.

3 The time, Alwayes.

4 The occasion, For the heare-say of their faith and love:

The object of either of Faith in CHRIST. vertue expressed, Love to the Saints.

the fetteth forth their Faith and Love, by the fpur and motive of them, the hope, that is, the glorious falvation hoped for.

Which is amplified: 1. From the place where it is reserved, in heaven. 2. From the meane which doth beget us to it, the Word of truth, or the Gospell. Having named the Gospell, hee doth further set it forth by the nature of it, it is a Word of truth. He describeth it: 1. From the spreading of it, which is Come to you: 2. The fruit; both of them are brought

in Comparatively, to Tou, as to the World; which hath beene fruitfull thorow the world, as with you. Now left all kinde of receiving the Gospell should be shought fruitfull, he doth by distinction set downe this hearing and knowing, to bring forth the fruit of the Gospell which is in truth, that is, in spirit, power and affection to know these things. Now they comming to such knowledge, first he setteth downe indefinitely, naming no time nor Minister, verse 6. Secondly, more definitely and particularly naming the ministery of Epaphras, to whom, and to his worke he giveth good testimonie:

I Honourably affociating him to himselfe, our

deare fellow.

2 Mentioning his fidelity toward CHRIST in His ministery, which is for you a faithfull Mini-

fter : See Chap. 4.12,13.

3 His good testimony he gave to the Colossians, an argument of his love to them, verse 8. The end of all which was that they might have him in more regard, and not set light by his ministery, because he was not graced with the title of an Apostle, Evangelist, or ordinary Pastor unto them, which was Archippus, Chap. 4.17. Thus he propounded his sact, from the third verse. Note for explanation, when he saith, To Go D and the Father, or even the Father; Here are not two Persons meant, whereof the one is GoD, the other the Father, but the same Essence and Person is called both GoD and the Father.

2 Marke, why doth he not fay, we give thankes to the Sonne, and to the Spirit? Answ. Not that the Sonne or Spirit are excluded according to nature, but included in the Father, whose selfence is

with

with them both; but according to voluntary dispenfation, this order is prescribed by C H R I S T Himfelse, that ordinarily our Prayers and Thanksgivings be directed to, and determined in God the Father the first Person, because C H R I S T, by dispensation, is the Mediatour in whose name we goe to God: and the Spirit by dispensation, is the Schoole-master, teaching us in the name of C H R I S T to pray as we ought, and to cry Abba Father. This maketh them often not named as the Persons prayed to, though they be alwayes invocated in the Father, who is in them, and they in Him. Now come wee to some Observations.

Dutie tyeth us to pray for others, and give thankes obf. I. for others, as well as for our selves, Ephes. 6. 18. Love makes a man both carefull for the good which breedeth Petition, and affected joy fully with the good of his brother, which begetreth thanksgiving. Christ teacheth us to fay, Our Father : Not that alwayes. when we pray, we are tied to remember others, but in the exercise of Prayer we must ere-while be mindfull of others, as well as of our felves : Pray one for Jam. 5.18, another. Nevertheleffe, this doth not make us mediarours one for another; for we plead not our owne worthinesse, but accompany them to the throne of grace, withing that through Christ his merits and power, this or that may be given them, and wrought for them. If I joyne my selfe to one that hath Petitions to put up to the Mafter of Requests, and foro the King ; this fact doch not make mee a master of requelts. So our accompanying one the other to the Mediatour I B sus CHAIST, doth not make us mediatours.

To

Fig. To confute fuch as neglect this duty for themfelves and others, who are of that minde, Every one
for himselfe; and God for us all: Yea, God's childrenare too negligent in remembring the old people of the Iewes, forren States, yea, nearer home,
one another.

Againe, this letteth us fee what a treasury the Saints have of praiers. As rich merchants have their factours beyond the Seas, and rich husband-men, stockes and farmes in divers Shires: so the faithfull Soule hath everywhere agents for him, that remember him to God night and day.

VERSE 4. Since we heard of your Faith in CHRIST IR SUS, and of the love which yee have to all the Saints.

Obs. 1. O'Vt of this fourth verse marke generally, How that spirituall graces bestowed upon any, must move us to thankfulnesse, and to make request for them, Eph. 1.3. Blessed be God the Father, who hath blessed us with all spirituall blessings in Christ. The hearesay that Paul of a persecutour was become a Preacher, made the godly give glory to God. Galath. 1. 13.14. Love rejoyceth in the truth, and doth congratulate it. How doe naturall friends rejoyce, if some good wind-fall, some better living hath befallen their friend. So must we that are spiritually wise, to see pretious faith and such like graces given to our brethren.

It is to God's glory, when his name is praised in these things.

But

But why should we pray for them that have grace Quest.

Because the Divell is most bent against them; a Answer candle new put out is soone blowen in: So hee hopeth to kindle in new Converts their old sin, which

Go D by His Spirit hath extinguished.

To rebuke our carnall mindes, whose lands, pre-vse 1. ferments in marriage, &c. these things sometime the world will be thankfull for, but of faith, repentance, and the worke of grace, not a word with them. A foole taketh more pleasure in colour of counters, and a painted dagger, than in gold and true treasure: Such fooles are many found amongst us who are affected with these earthly vanities, and are altogether carelesse of the true treasure.

If we be rifen with CHRIST, let us shew it in affecting spirituall treasures of grace and holinesse, making these heavenly things the matter of our joy

and thankfgiving. This in Generall.

Particularly marke: 1. What it is which faith lay-Obf. 2. eth hold on, onely Christ Is Is us: this is the ondy matter that Faith classeth for righteousnesse before
God, and life everlasting: So God loved the world, that Ioh. 3.16.
he gave His only begotten Son, that who sover believeth
in Him should not perish, but have life everlasting. He
is lifted up as the brazen Serpent, that eying Him
crucisted, we might be healed. Him hath God fet Rom. 3.23
forth for a reconciliation through faith in his bloud. True
it is, the same saving faith believeth all that is set
downe of God in the Scripture, all particular promises for the passing of this life: for these distinct
offices doe not make three distinct faiths in us: as the
reasonable, sensitive, and naturall functions, doe not
make

make three foules in man, but one; whose effects are three-fold: Neverthelesse Faith though it lay hold of all truth as it is taught, yet so farre forth as it justifieth, it buildeth and leaneth it selfe on Christ onely; like as the Israelites, they with their eyes did see divers things, and looke on sundry objects as occasion served; but so farre as they got themselves healed of the stings of siry serpents, they looked with their eyes at nothing but the serpent lifted up.

To rebuke the worldlings faith, which is grounded not on Christ recrucified, but such a mercy in God as is generally sogood that it will save all. The Papists, their faith is grounded on their good workes with Christ, and on the treasury of merits and satisfaction: but the Arke and Dagon wil not stand together, Christ and this stubble will not agree.

Wee may trie the truth of our faith this way, it Eph. 3 17. layeth hold on CHRIST, bringeth Himto dwellin Phil. 3. 3. the heart, rejoyceth in Him, counteth all things droffe in

comparison of Him.

Obs. 2. Toward whom our love especially must be shewed, to Gal. 6. 10. Saints. Doe good to all, especially to the houshold of Faith.

Rom. 12. Distribute to the necessities of the Saints. My good reachPlal. 6. eth to the Saints, all my delight is in them. All in their order are to have the fruits of our love, but those most who are nearest us, as in nature every one is next himselfe: then next to such as are of his bloud, in neerest degree, or otherwise made one body with him, as the wife with the husband: Thus in grace, after God and our owne soules, the Saints are neerest us, as who are by faith and love fellow-members knit to Chr. 15 the Head of us all. Againe, a wise

wife man will fow his feed in the best ground, which will returne it with most increase: So a Christian will sow the fruits of his love chiefly on the Saints; for G o p taketh that which is done to them, as done to Himselse.

Againe, this love of the brethren, the Saints, is a token we are translated from death to life: for as this is a token the world doth not know God, and so have not life everlasting in them, because they know not His children: So it is an evidence, when we acknowledge such as are begotten of God, that God hath brought us to know him who is the begetter of them.

To stirre us up to our duties, our eyes should be Vse 1. to them that are faithfull, our affections with them:
Birds of a feather will fly together, good fellowes love one another. And shall not the fellowship of grace in those that are members of one body, whereof Christis is the Head, knit the Saints together in the strongest band of love?

This rebuketh the weaknesse of some: they are a-Vse 2. fraid to give any countenance to a Saint; though like Nicodemus, they have some good affection and liking to the godly, yet they dare not be seene to hold any necre communion and familiar converse with such, lest they should be thought Puritanes and favourers of men in disgrace with the State: Blessed is be that is not offended at Charist in His poore members.

This rebuketh the prophanenesse of othersome, who, as the Philistims brought out Sampson when they would be merry: So, out must some Saint come, and beare their flouts and derision, when they are

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more pleasantly duposed; Ismaelitish mockers of Isaak. Yea, others, worse than the former, hate the Saints, with there were not one in a towne of them; like Cain, who hated his brother to death, because his workes were better than his. It is an evidence of a godly heart to cleave more affectionately to those, who are more godly than other: And it favours of a carnall heart, in a great measure, when any one doth equally impart his favour: If any have points of fervice, and can apply themselves to their humour, though they have small acquaintance with GoD, they shall be countenanced; this maketh their religion linfey-woolfey: this confirmeth the hands of fuch in their carnall course, this maketh those that are good more remisse than they should be, should they finde from Christians better incouragement. Phl. 16.3. Davids delight was in the Saints : he did purge his fa-Pl.101,6. mily of fuch as were unprofitable and graceleffe, he fet his heart on fuch as did fet their hearts to pleafe Gop in all things; not fuch as could get the length of his foot, were precious in his eyes. Can a loyall wife take pleafure in fuch men who are observant and officious about her, but devoid of all respect to her husband? Are your soules betrothed to Go D in CHRIST, and can you abide their service about you, who are carelesse indutie toward your LORD, with whom you are by faith contracted? this shewes there is but a forme of godlinesse, or that it is much decayed, when wee can like of men, not as wee fee them fincerely serve God, but as their behaviour is more or leffe pleafing and contentful to our felves.

VERSE 5. For the hope which is laid up for you in . heaven, whereof ye heard before in the Word of truth, the Gospell.

Tor the hope.] Hope is put for the quality of hope, For the thing hoped for; we are to take it here in the latter sense. Observe hence : What is a source Obs. 1. quickning us to all duty, the recompence which our God hath in store for us. Moses chose rather to suffer af- Heb. 11? fliction with the people of GoD, then to enjoy the 25,26. pleasures of fin for a season; esteeming the reproach of CHRIST greater riches then the treasures of Ægypt : for he had respect unto the recompence of reward. We faint not, knowing that our labour is not in vaine in the Lord. If the Lord kept nothing in flore for us, we might thinke, as good play for nothing as worke for nothing : but no office of love, no not a Cup of cold water shall goe unrequited. How doth this provoke to obedience? but we must not hencethinke wee merit, and grow mercenary minded, serving for our Penny, not of love to our Father; for we looke not at these hopes, this recompence of reward, as at a thing wee areable to deferve by our working, but as at a free gift of inheritance which God will give us out of his Fatherly mercy : to looke at it as deferved wages maketha mercenary fervant; to eye it as a Patrimony given of grace, maketh a Child-like and free obedience. Though therefore we have not the thought of merit, yet we have this benefit by our heavenly inheritance, that it is a motive to us inviting to all duty.

We fee hence what maketh fuch cold working Pfe 1. and cold devotion amongst men, eventhis, we fee not

the rich recompence which God will give, those things of Grace: did weefee that G o p will for earthly things give us heavenly, wee would part with them, and count that dearely fold, that were fo given : did we fee the harvest of Glory, how would we willingly abide the sweate all the day long ? No. menthinke, though they will not fay fo, that it is in vaine to serve the Almighty, what profit is there?

We see how we may provoke our selves to suffer and doe the Lords pleasure, looke at this gracious reward: It is not a dead work to ferve God: we are al for what wil you give me, as Peter faid, Lord what shall me have that have left all to follow thee ? If thou beeft all for what shalt thou have, see these hopes of eternall Glory which God will give thee. None payeth better wages, none like to thy Go D. I know worldly men thinke a bird in hand better then many in the wood; that they may have in hand, they onely care for like prophane Efan, efteeming a melle of pottage forthwith better then a Birthright; but the wife hearted will looke at the time to come, and esteeme a good thing, though in reversion, better then of a prefent trifle.

061.2

Layd up for you in heaven ] Obler. Where our rithes of glory are kept for us, in the heavens. Not in the region of the ayre where birds fly, called the heaven fometimes, nor in the starry firmament, but in a place above all these aspectable heavens called the highest heavens, whither CHRIST ofcended. Our fub-Hebr. 11. stance, our best and most enduring wealth, is in

a Per. 1.4. heaven: Our inheritance, we hope for, is rest in the heavens for us and that fi ly; for where should our house and land and treasure, our whole patrimony;

be,

be, but where our Country is, where our Father dwelleth ! now Go D is our Father, and he dwelleth in heaven which is our owne Country, who are here but Pilgrims for a feafon. Againe what is this hope, but the glorious life we looke for ? Now where should the life of the branches of a Tree be kept but where the roote is? So where should our glorious life be hidde, but where CHRIST the roote of us all is with him: yearhis is most meet and behoofefull for us : If an English man should sojourne in France a while and had great treasure to receive, would he not choose rather to have it payd him at the Exchange in his owne Country then to have it there, farre from his home, and stand to the hazard of transporting of it? So it fareth with us; it is safer that our wealth should be paid us in heaven our own Country, then here where we are but strangers wayfaring tor a feafon.

it is where the Divell cannot come, as you haveit in the parable of Dives and Lazarus: if we have worldly wealth, we count it a great benefit to have fure custody for it, where the rust cannot eate it, nor thiefe digge through and steale it; now there is no scare of that being safe which is kept in heaven.

This must make us heavenly minded: rich mens mindes are all on their Coffers and Counting houses; where the treasure is, there will the heart be also: So if we have wealth in heaven, let us Converse in heaven; Our conversation is in heaven.

This is a comfort against all present necessities which the Saims know: though an heire know much-hardship, yet this doth stay him up; well thinkes he

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I shall come to my lands one day: Children will weare homely cloathes more contentedly, when they thinke they have better layd up in their Mothers Chests.

Obs.3 Whereof you have heard Obser. What bringeth us to be possessed of those hopes, hearing of them by the Gospell, that is by the glad tydings of them, which God doth send us by his messengers: our Saviour

Tim. 1. Iesus Christ hath brought life and immortality by the

10. Gospell. For looke as we cannot know what is done
in France till some come over thence and tell us the
newes there: So, we cannot know what is done in
heaven, till Go p send down the newes of it unto us;
for the Gospell is nothing but newes from heaven,
touching righteous nesse and life eternall through faith
in Christ lesus: And as when things are lost, we cannot come by them till we have word from the Crier
or others that they are found: So our life which
we have all quite lost by nature, we cannot get it a
21/201245. gaine, till Go p by his \* Cryers Preachers, send us
word of it.

To stirre up our attention to this word which discovereth such wealth; if one can tell us of some rich purchase at a cheape rate, of some gainefull bargaine, how readily will we heare on that side? The Gospell telleth us of all blessednesse in this life and that to come through faith; the unsearchable riches of Christ, to which all the wealth in India is but

It sheweth us how we should love the Gospell: fa
man tell us tydings of a horse strayed, we thinke our
selves beholding to him: But this telleth us newes
of such heavenly things as never eye saw, nor eart
hath

bath heard, nor never entred into the heart of man to conscive.

In the word of truth ] Obser. lastly from this verse, obs. 4. How infallible and certaine, all the promises of the Gospell are, they are a true word. The Gospell is called fomtimes by generall names, as Law, Testimony, Dottrine, &c. Sometimes from the efficient, the Gospell of Goo: Sometime from the property, a wholesome word, a word of truth: The thinges we speake of are not yea and nay, but Amen, constant and true: This is a true faying and worthy of all acceptation. For & Tim. 13 the Gospell is His Word who cannot lie: whose Knowledge, Workes, and Words are all true. 24. But why is this called the Word of truth, when all the Word of God is true, purer then filver feven times refined ? Anfw. Because this is the most principall part of Gods Word, and therefore the common property of the Word is given it by a kinde of excellency, as we call the plague, the ficknesse, not that a headache is not a ficknesse; but it hath by a kinde of excellency the common name of all other given it, because it is the chiefe of other. 2. This Goffell was published by Iefus Christ Himselfeimmediately, in His owne Person, who is truth it selfe, I am the truth. 3. It is focalled to prevent our unbeliefe, who do with this as with other good newes; we fay it is too good to bee true, who by nature count it to be foolishnesse: the Holy Ghost therefore to take us by the hand, doth style it a Word of truth.

This serveth to strengthen our faith in the partivie 13
cular promises, that God affureth us hey are truthit
selfe: if an honest man as he is telling me any thing

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that is somewhat strange, shall interlace this asseveration, I assure you that it is very true, I speake no more then I know, we doe the better believe him in its much more when Gop shall binde Himselse by His Word and oath and seale to it.

It sheweth us the power of this Gospell, it shall prevaile against all Popery and Heresies; Mighty is Truth, we can doe nothing against it but for it.

It doth convince the unbeliefe of GoDs Children and the prophane scorne of the wicked, who thinke that these things are but golden phancies to make fooles fond with.

VERSE 6. Which is come unto you, as it is in all the World, and bringesh forth fruit, as it doth also in you; since the day yee heard of it, and knew the Grace of God in Truth.

Mar. 4-16. How the Gospell by Gods providence doth visite minding it, all the things of the Gospell are not once in our thoughts by nature, every one of us have this Word sent to us, as the whole World had at the first publishing of it: How was this? they sate in darkenesse, as our Saviour saith: The people which sate in darkenesse saviour saith; and to them which sate in the

region and shadow of death, light is sprungup; we all Eph. 4.18. were estranged from the life of God through ignorance, Committing sin with greedinesse. God looking on this their milery, sent His Embassadours, His

Apostles ; Goe teach all Nations, &c. God also did direct

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direct them, and moove them in executing this His command, sometime by fitnesse of circumstance, sometime by brethrens information, sometime by instinct of his spirit guiding them hither and thither, and hindering them (as Saint Paul from Bithynia,) from such places as stood not with his pleasure. We cannot make the Sunne rise nor set, that giveth light to our bodies, God doth make it rise, &c. So much more doth it belong to Him to raise up this light of the Gospell, and carry it by His Ministers (the Vehicula of it) whither He pleaseth: and it is an argument hereof, that it is sent by God, not sought for of us, because it commeth where it is gaine-said. As God saith, All the day long have I stretched forth my Rom. 10: hands unto a disobedient and gaine-saying people.

To shew us how it is with our selves; for thus it came to us, when the most and the greatest, did not

fend for it.

We must acknowledge from hence the free grace of God, which do h visite us and fend us such blessed

tydings, who inquire not after them.

We must rejoyce in it, and walke by the light of it: we are glad of the light of the Sun, yea of a candle; how much more should we be glad that this glorious light of the Gospell is come amongst us.

The faithfulnesse of God in his promises, and the Obs. 23 piercing force of this heavenly Truth; God hath promised long agoe to give Christ, a light to the Gentiles, and a witnesse to the end of the World: accordingly we see it here made good; the world is visited with the Word of truth. And as it letter hus see that God keepeth touch, so the force of this Word is commended

mended by this Circumstance, that this Doctrine should goe through the World in so short a space, yea and be fruitfull, this argueth a Divine power in it: that like as the Sunne getteth up like a Gyant, runneth from East to West in a short space; So this Sun did scoure it apace through all the Coasts of the earth. The light is a piercing Creature, even bodily

light, much morethis which is Spirituall.

This may be further opened by showing how this is to bee meant, that it is come through the World. 2. What reasons there were furthering it. Forthe first: We must not understand every hamlet, Town-ship, much lesse every Creature in the world, but the most principall parts by a Synechdoche are put for the whole; as we say, all the world doe thus or thus, when the most parts of it do thething; and thus it might bee prooved by the acts and story how the Gospell was preached in all the quarters of the earth, yea in the most remote Northerne parts. Crescens in France, Thomas in Germany, as Sophronius writeth, Simon Zelotes in our Country, as Nice. phorus saith, Ioseph of Arimathea, as Gildas, yea Pankhimselfe, as Theodoret and Sophronius witnesse.

The reasons of it may bee taken partly from the great aboundance of light which is in the Gospeli above the old Scriptures, they being as a Candle in a darke place, which could not cast its light farre, and therefore was bounded within one Nation: This being like the Sunne for electrenesse, speading forth the beames of it more aboundantly, but in vaine the Sunne shineth to blind men: The principall cause therefore was in the abundance of the spirit powred

forth upon the Refurrection of Christ,

The instrumentall causes. 1. The sidelity of those primitive Pastors. 2. The lively Communion of the primitive Christians, who did not hide their Candle under a Bushell, but did shine as lights to others, and labour the Conversion one of another. See what Paul saith, 1 Thes. 1.8. of that people, From you sounded out the Word of the Lord, not onely in Macedonia and Achaia, but also in every place your faith toward God is spread abroad.

The promises fulfilled are seales to us that the viex.

rest shall be accomplished.

We may amplifie our unworthinesse, that which subdueth the World standeth still and getteth no ground with us; what with negligent Pastors, Christians careles of all heavenly comfort, chiefely that we have grieved the spirit so with our unfruitfulnesse,

that he doth not delight to joy in us.

That the Word of God is Effectuall, it never want- obf.3. eth His fruit where it commeth : Wherever God doth fend it, Hee hath some fruit to gather to Himselfe, fome whom He will make heires of Salvation. was not the ordinance of God to fend the Apoftles enely to ring an empty found of the Gospell, but to Johne, 16 gather fruite which might abide to everlasting life. God giveth Paftors and Teachers to gather the Saints, Eph. 4.8. and to build His body. Though God doth fend fome as Efay speakes, for further hardning of a people, yet to some it is a sweetesavour to God; Some in whom His Word shall bee fruitfull to falvation, whom He chiefely regardeth by it. The Word is compared to Snow and showers, which never fall in vaine. As the raine commeth downe and the fnow from Elay 55? beaven, and returneth not this her but watereth the earth, 10, 13,

and maketh it bring forth and bud, that it may give feed to the sower and bread to the Eater: So shall my Word be that goeth forth of my mouth, it shall not returne to Me voyd, but it shall accomplish that which I please, and it shall prosper in the thing where to I sent it.

Que. Now if it be asked what was this fruit?

Answ. It was the reclaiming men from Idolatry, ignorance, all sensual lusts of ignorance, and bringing them to the living God, to saving knowledge, to the endeavour of true Holinesse. This Word is the Lords net to catch soules, the immortal seede that begetteth us to God, the arme of God to Salvation.

Viet. To comfort those that have the dispensation of

the Word, it cannot be in vaine.

To make us all enter into our selves and see what the Word workes in us; for if not to life, it will bee a Cor. a. effectuall to death: For we are to God a sweete savour of Christ in them that are saved and in them that perish:

For to the one we are the savour of death unto death, and to the other the savour of life unto life. Examine what power the Word hath had upon you for the killing the unfruitfull works of darkenesse, and the bringing forth the fruites of the spirit in you.

As it doth also in you Marke how he doth apply and confirme the generall from their particular case.

Obser. hence, That it is good dealing with mento come home to their owne experience. Saint Paul frequently doth appeale to the knowledge, judgement and experience of those hee dealeth with, know you not p judge you, &c. Men doe fruitfully apprehend and easily condescend to things thus convinced. Thus to instance in these points, Gods preventing us with

His Word, the power of God's Word; what Christian in his owne experience may not subscribe to the truth of them. This closing with our auditours

is a thing too much neglected.

before we can have the fruit of the Word, we must heare the Word. A diligent care is no small blessing; no man can feele the strength of meat without taking downe; none shall sinde the fruit of the Word without hearing it: Harvest without seed sowen shall assome bee seene, as true grace without the Word heard. This therefore, Prov. 2.3. is made a condition, without which wee cannot come to wisdome, viz. to hearken with our eares unto her. True it is, that many that lend the eare of the body are not fruitfull, because, though this be something, yet it is not all: but though giving the eare is not enough to make us fruitfull; yet denying it, it shall alwayes be able to hold us under unstruitfulnesse.

This convinceth such as through pride thinke vse 13 they can doe well enough without hearing, they can reade; what can the Preacher say that wee know

not :

To stirre us up to heare. As a plant, if the roote should not sucke in moisture, could not be fruitfull: So if the soule doe not by the care (for this is the passage) sucke in that heavenly dew, it will never be fruitfull.

Lastly, That not all hearing, no nor all knowing, but Observe, the true, that is, the inner, powerfull, affectionate know-ledge, is it which is fruitfall in us. The greatest Clerks are not alwayes men of greatest conscience; know-ledge and conscience are often divorced: the Divell knoweth

knoweth more than we all: There is a double knowledge; the one literal, when one conceiveth of things. but hath no feeling of them in himselfe, nor is not affected with them: now this knowledge doth not alter a man. There is another knowledge which is Spirituall, lively, affecting the soule, this breedeth the fruits of true obedience, true desire of encrease, &c. To reade of the nature of Honey in a booke, leadeth a man into some conceit of it, but nothing affecteth him; but to taste an honey-combe, this maketh him know more feelingly, and defire to tafte further : So it is in knowledge. Sapientia is sapida scientia, true knowledge is favoury knowledge, that relisheth in the foule.

It letteth us fee our mifery for the present, who have not the fruit of fanctification; for this is an in-

Vse I.

fallible evidence, that wee never knew in truth the things of the Gospell; those that knew in truth were fruitfull: Thou therefore who hast not these spirituall fruits, it is a fure fignethat thou didst never know any thing truly; nay, it is fearfull for the time to come : forit is a shrewd token, Go p will never give thee true knowledge; If our Goffell be hid, it is a Cor. 4.3 hid to those that perish. If a Physician commeth to a man ficke, and with all his art can doe him no good, it is a token the patient is desperate, even a dead man: So when the spirituall Physician hath beene long with thee, and thou mend not, it is fearefull. I know men thinke, they know as well as the best, and can fay as farre in a matter as another: But if thy knowledge move thee not to obedience, it shall helpe thee

to fo many more stroakes, and prove thee a worse

foole than the idiot that knoweth nothing.

VERSE7. As yee also learned of Epaphras, our deare fellow servant, who is for you a faithfull Minister of CHRIST.

Arke, hee bringeth in Epaphras, as through whom they had beene fruitfull; which teacheth us: That such as are not graced with great titles, obs. their worke is not in vaine in the Lord. Epaphras was neither Apostle, nor Evangelist, nor yet the chiefe teacher of them: the Lord doth often choose such as are for outward circumstance foolish and weake ones; that whatsoever is wrought, may be apparantly perceived not to be theirs, but the worke of God in them. Hee knowes wee will easily dwell more in the manthat speaketh, than on Him who sendeth, and the matter spoken; like as many gaze more on the casket when it is curious, than on the jewels within it: and men looke at Cuppes rarely wrought, admiring and commending them, so that they delay to drinke the liquor in them.

We must not be offended at want of carnall cir-Vse 1cumstances in those who teach us; the foolishnesse of

GOD is wifer than men.

We must not be dismayed, who are conscious to ourselves of such wants: not an armie, nor an host, it is the Spirit of our Go p which must worke every thing.

From the fact of the Apostle commending Epaphras: That we must speake the bift of all, but especially Obs. 23.

of Ministers, though not outwardly glorious: Nay, the
lesse glorious they are, we must put the more upon
them; that their ministry through such good testimony

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mony might be more effectuall. As in the naturall body, the face hath no cover, the leffe-honest parts have: So in the mysticall body. This is required in the ninth Commandement, to give good testimony and put honour one on another.

We must therather commend others, because ordinarily they may neither praise, for that were pride; nor yet dispraise themselves, for that were

folly.

3 It doth strengthen their hands in the worke of the ministery, and maketh them better regarded with their people. Christ Himselfe resuled not lohn's testimony in this regard; and Paul, lest he should run in vaine, did come to Peter, that he might have testimoniall from him.

Now we must give them testimony.

I So farre as we know, else wee should not fay true.

2 Not to their face.

3 To fome good end, as to glorifie G o p in winning authority to those we commend.

To teach us our duties, to credit and countenance all we can one another, especially faithfull Ministers. The Divell is very diligent to ply their disgrace: Especially we must not so dishonour our owne Ministers, who are Fathers to us in the Lord, as to thinke and speake basely of them.

The Apostle his fact convinceth such as will detract, speake by halfes, with buts and its: a good man but &c: yea, if they see a man downe the wind, will betray him with silence, dare not speake what truly

they may on his behalfe.

Vazza

VERSE 8. Who declared unto me your love in the Spirit.

The doctrine of this Verse is to be gathered on a double ground:

1 As it is the relation of the Apostle to the Colof-

tans.

2 As it sheweth the fact of Epaphras by the Colof-

fians.

Now that the Apostle writeth to the Colosians such a good part of Epaphras, as might further encrease their affection to him; it doth teach us: That we are to speake such things of man to man, as may tye them more neerely in love one to another. We must not like envious men, sow tares of discord, and whisper such things as may set them further and further out, like as whisperers and back-biters who will speake this and this, if you will keepe their counsell, which tendeth onely to make debate. But let us wisely report such things which may heale and conglutinate the bond of love, somewhat loosed. Blessed are the Peace makers.

For Epaphras his fact: 1. We must consider him as communing with the Apostle. 2. As affected to-ward the Colossians, of whom he speaketh. Marke from the matter which the holy apostle, and he, a faithfull Minister, entreat of; What intelligence and Observanewes are the fittest for Ministers to speake and heare of, viz. How it fares with the soules of the fathfull, what grace of Gou is in them. How they walke this way: looke into Paul's communication, and the Brethrens that came from the Churches, with him; all is about this:

this point. We see how in Princes, as in our Kings, you have Embassadours from all States sometime, France, Venice, Low-countries, &c. and there are politike relations of strength, wealth, civill deliberations and occurrances in Kingdomes: So Paul, a great overseer in the Church, had his intelligence, as his care was over them all, so from them all, but the matter altogether spirituals: what oppositions against the Gospell; what successe, how the Churches walked, &c. Happie overseers that lye in the wind onely for this newes.

As Epaphras doth make good report of grace in his people, wix. their love; his example is our instruction, That we are to tell what good things God worketh in our people. It is God's glory, when His gifts are confessed, it is their encouragement. It is a fruit of our love, and evidence to them, that we give them good allowance. Parents delight to speake of their childrens good qualities: So Ghostly Fathers.

Lastly, marke how he beareth the witnesse of love in the Spirit, that is, spirituall, inner, hearty love; whose example teacheth us, That our love must bee heartle and unfained. Saint Paul, Rom. 12.13. requireth that love be without distimulation. So Saint Peter, Love with a pure heart. Saint Iohn, Love not in word and shew, but in deed and truth. And such love was in Paul and other Saints: they had defires one to another, even from the heart-roots. The effects are more common, but the affection of love is exceeding rare. We must chiefly labour for this: Go v is a Spirit, and he loveth the spiritin our workes. Againe, the affection of love is proper to the Saints; the worke others may doe likewise.

obs.3.

065.2.

To lay our felves to them, and bewaile our key- Vse 1. cold counterfeit times, our age whereinlust and selfe-love have devoured Love.

For exhortation; the Lord by thaw our frozen foules, kindling and keeping in them this holy fire, which may make us affectionate to Him, and one to another, He who is love it selfe, effect it. What is our love, but formality and external complemented doing one good turne for another, bidding to meat such as reinvite us. Loving not so much our friends, as our selves in them; a copie of the countenance without hearty affection. But what is this but a gilded potsheard (as Salomon saith) a golden glister without, there being nothing within of any worth?

VIRSI 9. For this cause wee also since the day wee heard it, doe not cease to pray for you, and to desire that yee might be filled with the knowledge of His will, in all wisdome and spiritual understanding.

I Told you in the third Verse, how the Apostle propoundeth his fact of Thanksgiving and Prayer, digressing hitherto as matter did occasion. Now hee returneth to expound and open to them the forme and summe of them; the order inverted, first of his Prayer, which was last mentioned in the third Verse, then of his Thanksgiving. His Prayer to the twelsth Verse. His Thanksgiving with the occasionall opening of a head of doctrine, to the eighth Verse of the second Chapter. In the Prayer these points lye in order.

I Theoccasion, For this cause.

2 The Persons, the Apostle with other, Wee.

3 The time, From the first bearefay of it.

The manner in two points:

I Vncessantly, not ceasing.

2 Fervently, which is infolded in this double word, We pray, we desire.

Lastly, here is the matter of his Prayer, which refpecteth them either as they were to doe Go b's will, or to endure his pleasure.

For the first, The grounds of obedience.

The obedience it felfe.

The fruit of it.

For the first, The grounds of obedience, are: 1. The gift of knowledge, that they might know the will of God fully. 2. Gifts or graces practicall, with misdome and spiritual understanding. The obedience it selfe followeth, first set downe in generall, That they might walke worthy the Lodon Secondly, opened by two particulars, pleasing Him, fruitfully; the fruit of this obedience, is a growing up into more familiar acquaintance with, or knowledge of God. Now as they were to endure many things, he wisheth them a convenient grace in this regard:

I Setting downe the grace it selfe, That they might be strengthened with all might.

2 The fountaine, Go D's glorious power.

The End, which is double: as trids fometime are strong and long; so against the one wee must have Patience, against the other long sufferance, accompanied with jogfulnesse.

Thus is the Prayer.
The thing that needeth explication money is in those words.

Now

words, with wisdome and spiritual understanding. This Greeke word rein, as cockman in the Hebrew, to which it answereth, hath a double acception: Sometime it noteth out the knowledge of hidden heavenly things, thus it is expounded, Prov. 30.3. one end of the verse doth interpret the other, wisdome in the beginning is construed by the knowledge of holy things in the end. So in 1 Cor. 2.6. We speake wisdome amongst the perfect, that is, points of hidden knowledge, the great mystery of CHRIST, and thus onely prophane Authors

take it, as Aristotle, Tully.

2 This word Wisdome, is put forthat practicall vertue, which doth deliberate about, and move us to doe things behoofefull, commandeth and ordereth actions: And the Septuagint use this word mois, for the same which the Philosophers signific onely by seinens. Now in this place it is thus to be taken : for it cannot be put for the theory of G o p's will, because it is annexed as a different thing from that which wee expressely asked in the words before. Againe, in the third Chapter, Wifdome feemeth to be that which ma- Col 3:16. keth a man teach and admonish himselfe, and so bring into at that which hee knoweth out of the Word. Now if you ask what it differeth from understanding; and how spiritual understanding differeth from knowledge ? To the first, Wifdome maketh us put the thing in execution: Spirituall understanding doth perceive and judge aright of that which Wisdome consulteth on, and executeth: And this differeth from knowledge, because this as Wisdome is about matter of fact gotten by experience, wheras Knowledge conceiveth onely things in themselves, not considering of them as they are here, and now performed.

ric.

Now for the doctrines from the ninth Verse.

First in generall, the Apostles example doth teach;
Observ. That Ministers must not onely teach and admonish, but
sam. 12. pray for their people. Go of forbid that I should cease to
23. pray for you. Moses, Aaron, and Samuel were thus stiled,
such as called on His Name: the Priest was as well to
offer up incense, and blesse in the Name of the Lord,
as to slay the facrifice. Againe, all our watering and
planting is nothing without Go of sincrease; which
how can we looke for, if we will not aske it? Spare
to speake, and spare to speed. Moses Prayer did more
against the Amalekites, than all Israels weapons.

Such therefore as bow not their knees to God in fecret for their people, neglect their dutie; yet some are so unacquainted with this exercise, that out of their books they cannot say two lines; it may be said

of them, The Priest hath forgot his Prayers.

We must be admonished of our duty: The occasion was handled above. And thus much from this that

the Apostle faith ; We Pray.

Go when occasion is offered; that precept every where pray: is similify super, is thus fitly construed, Pray in every opportunitie; let it not slip thee: It is good taking the season in every thing, striking while the ironis hot, for time and tide stay not: from that day he heard; he did take the occasion of devout remembring them to God.

Delay is here alwayes dangerous. For at the first comming of occasions, we are affected with them; but if we work not with this motion, like as fire not blowed wor fed with fewell, it goeth out. Againe, wisdome

Mere therefore men are to be taxed, who put off

and quench the spirit, whose modo & modo non habet modum, who are ever in purpose, never in performance, who cry yet a little sleepe, a little folding the hands, sleep over their spiritual harvest.

We must from his example be exhorted, for as hee followed C H R I S T, so farre forth wee must follow

him.

Marke thirdly, that he prayeth uncessantly; which observe teacheth us, how we must persevere in Prayer: not like them who a day or two will begin this duty, and then lay it by all the quarter: the Apostle biddeth every one of us persevere in prayer for the Saints; not that we Eph. 6.18. must keepe houres stinted, as if those houres passe us, we must not pray that day, or like the Euchites never cease pattering; but we must daily, at fittest seasons take up this duty. This not ceasing, speedeth with God, giveth Him no rest, out-wrastleth Him: this Christs by a double Parable calleth us to; one of the widdow: the other of the friend in the night-time im-Luke 18. portuning his friend. For God odoth often delay, to Luke 11.5, see if we will follow Him, and not give Him over.

Those then who are set downe with fainting hands, Vse.
letting fall their prayers, must be stirred up to hold
out uncessantly by this example. Delayes should not
hinder us from hoping well. That seed that sycth
longest in the earth, riseth higher than any other: So
that prayer groweth to the most glorious issue, which
Gop seemeth long to bury in forgetfulnesse.

From this that hee doth not pray how soever, but Obs. 4. with an hearty desire: Marke here, That our prayers must bee fervent: Hee doth not continue a forme of words without affection; for it is not vox, but votum, that soundeth in Go D's eare; The prayer of the righ- 120, 5.16.

D 3

doth teach, that these onely speed, these fervent prayers, by that trebled phrase, Aske, Seeke, Knocke, all importing the same matter, heartie calling on God. If one aske us a thing, but being indifferent, doth rather to prove us, than that hee careth; when we discerne it, we hold our owne. So God Go.

To rebuke luke-warme devotion; nay, our frozen prayers, when the heart hath no defire in it after that

the mouth speaketh.

To stirre us up in this dutie: Now the mother of defire, is spiritual! Poverty, from fight of our wants,

Weaknesses, perills, &c.

From the Matter in generall, he wisheth their proeeeding in grace, obedience, and patience. Observe
hence, What things wee are to wish these that are called, even these here named: The Apostle knew how
many begunne in the spirit, but ended in the sless; hee
knew that if they did not gather, they would scatter. He well perceived how busic Satan would bee
to steale this grace out of their hearts. For as theeves
watch them that have treasure and great charge about
them, letting penniles travellers alone: So doth Satan, he is busic to rob those whom God hath trusted
with His graces.

VILII

Y = R = 10. That ye might walke worthy of the Lord, and please Him in all things, being fruitfull in all good workes, and increasing in the knowledge of GoD.

Now followeth the obedience it felfe, fet out by nerall. 2. More particular. In generall, it is to walke worthy of the Lord; what this is may be understood by comparing it with like places. Ephef. 4.1. Worthy of the vocation whereunto yee are called. Phil. 1.27. As it becommeth the Gofpell. I Thef. 2. 12. Worthy of God, who hath called you to His Kingdome and glory. To walke worthy of the Lord then, is to live and behave our felves as becommeth those to whom God hath vouchfafed fo great mercy, that paffing by thousands and ten thousands, for deferts all as good, and in outward respects many of them better than they, Hee hath of His meere grace and free love in CHRIST. chosen and called them out of the World, to be partakers of Erernall life and glory with Him; and for this cause hath caused His Gospell to be preached unto them, and by His spirit hath made it effectuall in them: we must therefore seriously consider (1) the dignity of our calling, (2) the excellency of the Goffell whereby we'are called, (3) the kingdome of Glory whereto wee are called, (4) and our most Holy and glorious Lord God, by whom we are called, and accordingly with due regard of all the fe things, carry our felves in this prefent world : let others then live as they lift, walke in finne, and wallow in filthinesse, such a course may fort with their condition; but forus, we are by the grace of feed of another dignity, of an higher and

more holy calling, and fuch as waite for a Kingdome prepared for us, even an Eternall Kingdome in the heavens. This walking worthy of the Lord, he expresent by the end that it respecteth and aimeth at. namely a pleasing of Him in all things, or a full and entire pleasing of Him. If then we will walke worthy of the Lord, we must study to please Him, and to give Him contentment in all things, not accounting of pleasing any man, yea or al men, with displeasing him! I Cor. 4.3. And good cause, for life and death depend on Him, He hath power to fave and destroy; year He hath done such great things for our soules already, and affured us of so great glory hereafter, that we are the most unthankefull and impious Creatures that ever breathed (our felves being judges) if wee study not to please Him in all things. Wherefore let others addict and give themselves over, dedicate devote and confecrate themselves to serve and please; to bow and becke, to kneele and crowch, and in all points to observe this or that great man on whom they depend, by whom they live, from whom they expect their advancement and rifing in the world; let us study and strive how we may please the Lord our God. He is to us in stead of all, yea all inall.

Here Observe, That this pleasing of G o D must bee in all things, or it must bee whole and universall, for hee that seeketh not to please Him in all things, seeketh not to please Him in any thing; and hee that laboureth not to give Him an universall contentment, laboureth not to give Him any at all, according to that of Saint Lames. Wholeoner shall Keepe the model.

Law and yet offend in one point, is guilty of all; for the fame God hath commanded all; as well that Hee leaveth

leaveth undone, as that Hee doeth; and therefore if out of conscience toward God, hee hath care of doing

any, he would have conscience of doing all.

Which ferveth notably to convince those who re- rfe. forming and conforming themselves to the will of God, as they would have it thought in many things, yet retaine some speciall beloved sinnes, whereby they plainely shew that their reformation in other things is but counterfeit, as being for some by-refpects of their profit or estimation, or such like.

Having thus fet forththis pleasing of Godin gene-

rall, he expresseth it after in two particulars.

Bringing forth fruite,

Increasing in the knowledge of God.

For the bringing forth of fruite, being an expresfing of our duty to please God, specially in an outward manner before God and Men, may bee called not unfitly one particular of pleasing God. Observe Hence, obs. We must be fruitfull in good workes, as Trees and plants are fruitfull in their kindes (for from thence is this speech taken) for being planted by Gods owne hand, in His own Orchard or Garden, yea in His owne house, Pfa 92.14 being also kept and dreffed by Him, as our Husband- Johns 3. man, being warched over night and day, and watered Bia 27.3. every moment; finally being branches of CHRIST lohis. 3. the true vine, from whom by the vertue of His spirit, we receive sappe and juice, good reason wee should be fruirfull; and if not, we shall beefurely rue downe and east into the fire. For who among us would en- Mar. 7.10. dure an unfruitfull Tree in his Garden Proho would Joh 19.6. not fay with indignation, Cut it downe why cumbreth it the ground? If that were rooted up, I might have another planted in the place of it, that might bring me

forth!

forth good fruite. When the wicked fee us grow liveleffe, powerleffe, sappleffe, they say, what matter is in them and in their profession ! It is a shame, that they should say, I had rather live with any, deale with any, have a promise from any than from a Prefeffor.

Reason.

Gen. 6, 3.

Their condition is incurable: when the Carpenter hath cut and hewen, and fees it will not fit his turne, ther's no remedy but it must be cast into the fire. My Spirit shall not alwayes strive with man. Efay 5. Go D calls a counsell; What shall I doe with my Vinyard? A hedge Lord will do it good; fend them prosperity and fecurity, that they have had; A winepresse Lord will doe them good, that they have had; afflictions will not worke upon them. When no plaister will cure the Legge, it must bee cut off; when the Gospell will doe thee no good, nothing can do thee good.

See the ground and cause of all our evils; weeimpute them to the malice, power or improvidence of men; No, no, thy barren heart is the cause of all. I Cor. 11. For this cause many are weake, and many sicke and many fleepe; as if hee should fay, you blame the ayre, you fay fuch a diftemper was the cause: no, no, it was your unprofitable comming to the Sacrament, that hath brought this plague upon you. Our unprofitablenesse is the cause why the Lord is still hacking at the Tree of England. How many great Families are perished, and yet by no ill husbandry or great improvidence; no, no, they were too good to favour the Gospell, to pray in their Families. The cause of our ruine is not three yeares, but fixtie yeares unfruitfulnesse : nay is it not better to bee any thing, than fruitfull ? doe not many beginne to fay, what neede

Víc

neede so much fruite ? I wonder how you can beare with fuch a fellow ? how can you stand to his bent preach and pray, repeate in Families, conferre and meditate de. What adoe is here ! what, so much fruite will breake the boughes. Alas, is this to answer the cost that God hath bestowed on us ? The better the Land is compassed, the more tedious; year the more odious it is to the Husband-man, if it answer not his expectation with a fruitfull encrease. Oh my brethren, lay this neere to your hearts; would you bee content to part with the Gofpell, with your Lands, with your Children ? If you would not, then bring forth the fruites of the Gofpell. Your grounds cry out unto vou, master be fruitfull, or wee shall be laid defolate; your Wives and Children cry, be fruitfull, or we shall perish.

Confider the unnaturalnes of this fin; must none kil your Children but your felves! none give your wives to bee ravished but your selves ! but Lord pardon us then you wil cry; no, go to your lazy proud hearts for comfort: you have despised the bowels of Christ, and are you not justly left to men that have no bowels? But is there no hope ? reade Pfal. 81,13,14,16. The Lords compassions have rolled within him many a time, and he cryes, how shall I give thee up, Oh Eneland, as the Palatinate, how shall I make thee as Bobemia? as God did bespeake Ephraim, Hof. 11.v. 8.

But how shall we doe to become fruitfull?

Keepthy foule abiding in CHRIST. A Tree out Anf. 1. of the earth growes not, a painted Tree never growes: give the Lord Iefus earth enough in thy heart.

Keep the little fuccours about the Tree fresh, keep love, joy, and hope alive; there is about every feede a skinne,

skinne, if that be off, it dyes, that fuckes moister from the earth, which is the cause of growth.

Keepe close to the rivers of water : reading are waters, hearing and praying are waters, the spiritis wa-

ters, holy conference is waters.

Take heede of wilde beafts, and cold Northerne blasts: the commission of sinnes will bee as the letting in of wilde beafts into the Vinyard; these blafts are cold company, fave your felves from this untoward generation; the Apoftle speakes to them as to men a drawing, to whom a rope is cast. The Gardiner defires to plant the Apricocke tree against the backe of a Chimney, wherethe heate of the Sunne may come most directly on it, and where (besides the benefit of reflexion) it may have warmth from the Chimnic.

abs.

The other particular is, that We must increase in the knowledge of GoD. Of that which the Scriptures teach concerning the effence, property, workes and Ordinances of God: this is also commanded 2 Pet.1.5. Toyne moreover to your faith vertue, and to your vertue knowledge: faith and vertue could not bee without knowledge. It is cleare then that hee meaneth an increase of knowledge : So 2 Pet. 3.18. Grow in grace and in the knowledge of our Saviour lesus Christ. is very worthy to bee noted here, that having prayed before, that they might bee filled with the knowledge of His will; he now addeth increasing in the knowledge of God, and addeth it as a practice of former knowledge. We should never cease to grow in knowledge, the rather because when wee know all we can attaine, we know but in part. 1 Cor. 13. And our knowledge is but like the knowledge of Children in comparison of of the perfect knowledge wee shall have in the world to come.

This checketh all that are negligent herein, especi- vie ally fuch as make an opposition betwixt knowledge and practice, we have knowledge enough (fay they) let us labour to practice that wee know, whereas it is evidenthere, that increasing in the knowledge of God, is a part of practice : Such also are here to bee rebuked, whose office being to plant and increase knowledge in others, doe either neglect increasing in knowledge themselves, or which is much worse, discourage the people from fo doing; perfwading that they should content themselves with the knowledge of the principles, and for other things, depend on them that have the guiding and leading of them: verily this bewrayeth they meane not well, that they are loath to have the people have too much knowledge, they finne against this Doctrine.

V = R s = 11. Strengthened with all might, according to His glorious power, unto all patience, and long suffering with joyfulnesse.

Now because they that doe but sincerely labour thus to be filled with the knowledge of God, and to walke worthy of the Lord, as hath beene said, shall bee thought to beestrang men in the world specially by their old consorts, 1 Pet. 4.4. and shall be sure to bee scorned, taunted and diversely ill intreated in the world (for all that desire to live godly in Christ session, must suffer persecution, 2 Tim. 3.12. that they may be like their Head,) therefore in the clote of his prayer, he desire the hat they may be frengthned to all patience to beare these afflictions, be they never so great, or

Sph. 6.10,

many, and long-sufferance, beethey never so long in continuance; and because there is a singular measure of strength required herein, he asketh that they may bee ftrengthened with all might, that is, with abundance of strength, according to His glorious power, which being in Him infinitely, is expressed mervailously in His workes, that so they may becable to bearethese things, not with patience onely, but even with joyfulnesse, rejoycing that hereby they are made like to Christ, and counted worthy to suffer any thing for His Name fake.

Christians have neede of spiritual strength to walke with God in their spiritual conditions. Hence S. Paul, obf. I. Eph. 6. 10. exhorteth all to goe out of themselves, for strength and power from God, whereby they might bee able to withftand those spirituall enemies which will encounter them. Be frong in the Lord and in the power of His might.

This Spirituall strength stands in two things.

I That the principium or cause of this strengthning be from the spirit.

2 That the object of it whereabout it is conversant

be spirituall things.

To strive with God a little in Prayer is a signe of fome strength; but to wrastle with God as Iacob did. not to let Himgoe without a bleffing, shewes great strength. To beleeve a promise wherin there is a little difficulty, shewes some strength; but for Abrah am to offer up his Sonne in whom the promife was made, thewes great strength : to beare a little injury without defire of revenge, shewes some patience, but to endure great and manifold perfecutions and repreaches, and with Saint Paul and Sylacito

rejoyce

rejoyce in afflictions and to fing in Prison, shewes great strength. To goe away cleare with all that preffeth us, and make a play of them, this showeth excellently glorious : bleffed therefore was that strength of G o p which made the Apostle rejoyce in infirmities; bleffed of God are ve that carry your burthens cheerefully 3 and fuch who are heavy in spirit, who goe mourning, oppressed with forrow, Que. they are weake yet, and though they have attained firength, yet not all strength.

But what strength can make us rejoyce in afflicti- Anf.

ons, when no affliction is joyous for the present?

Some thinke this a fruite of the spirit, given in times of extraordinary tryall; but Saint James his precept seemeth to binde in every season, count it all joy when you fall into divers temptations. Afflictions therefore must be distinguished; either they are for castigation of some sinne which liveth in us, being used too gently; or of some guiltunrepented of; or else they are for manifestation of graces: the Author to the Hebrewes speaketh of those former, wherein Go ps brow is bended and His angry countenance toward us, for so the word fignifieth, and the conclufion infinuateth, afterward they bring the quiet fruite of righteoulnesse: in the second, which are accompanyed with Gods favourable countenance, we may rejoyce: thefe are like funshine showers, wherein the Sun is more pleafant, then the showers redious. Doe we not feele when we would be best occupied, evill then most present ! If Gods inward strength should not uphold, we could not endure. If we have afflictions to fuffer, we are white-livered, and the least word of a wenches mouth, would make us be ready to deny with .

with Saint Peter: and as in this regard we have need, fo how can we walke to the glory of God, if we be not resolute and valorous? doe such souldiers credit their Captaine, which will faint and fly for any thing, and leave a man on the plaine field rather then suffer any incumberance? could any master endure to be so jaded with a servant, that would upon the least paine

or hardship show him a paire of heeles ?

Wherefore theuse of this is to stirre us up to begge strength which may make us couragious in all evill, not give in, though we feele difficulties, great enmities against us. We see how lewd servants of men have chosen to live no longer then their masters, but have by their owne hand dyed beside them. The subjects of mortall men as Kings, will follow them, and at their pleasure fight in the Canons mouth, and run upon death valoroully. What a shame is it that wee should not bee resolute for our God to endure the worst that can befall for His Name. The want of this is to bee rebuked: this maketh fome they cannot abide to bee noted as men more strict; call them Purisame, you dash them out of countenance, they cannot endure any displeasure from men. O cowardize, ô naked Christians, whom a little paper shot from a pot gun, doth difmay, and cause to shrinke in from the colours of their God! you timorous heartes, were you truely just, you should be confident as Lions.

With all might] We have not need of strength only, but great strength; as Paul bids Christians get copleate furniture, to cover them, the whole armor of God. We are every where weak; could we see the enemies we have, what strength we have need of by us that we may not be daunted; could we marke what foyles we take;

what

obs.

what neede we have of strength to renew our battell, and charge them againe, standing up from our falls; if wee confider the manifold advertices, the allurements with which the Divell doth fight, what might, is sufficient to keepe us, that our mindes be not broken neither with one or other? The Lak p open our eyes, then wee who take no thought of thele things; we will feeke to that heavenly armory for this fpirituall amunition.

Let us therefore by this be stirred up ; if we heard, Vfe. as we did in eighty eight, that an infinite Armado were comming against us, would wee not raise all the strength of the Land to encounter with them Shall we make skar-crowes of the defh, the world, and legions of evill spirits, that we neglect to levicany forces, to provide any strength wherewith to refife them

According, or by his glorious might ] Oblerve from Obfery. whom commeth all our strength, even from the strong Gop. It is Gop that ftrengthneth us to fuffer affli-Ctions; wee are able to doe every thing in Him strength- Phil 4.13. ning us : He is the rocke, He is the strength of I frael blefsed for ever. Like as a valorous Captaine, when his fouldiers droope, doth with speeches of incouragement put new foules, as it were, into them, animating them to battell: So our heavenly Captaine, further than He doth inspire and create strength in us, we are void of it: We by nature are of no frength this day; the Roms.19 LORD must give it us : He giveth frength to His people; yea, He must, when we have it fare us up so use it, girding our loynes to this battell, reaching our fingers to warre, and our hands to fight, or elfe to draw it forth; I have beard it twice that Grength is of the Lord, Plal. 62. 11 This teacheth us where to feeke our supply, even Vie 1.

is povertie of spirit to come unto the Lord, who is the Fountain: Courage for evil we have, but no courage for good: It is thou, Lord, must make our faint hearts couragious, thou must inspire them. We can trouble our selves with many things, and goe away with it, but if anything be to be affected or suffered for thy Name-sake, we cannot abide it.

This sheweth to whom all praise is to be returned, from Him, and to Him are all things; the waters that come from the Sea returne unto it.

Now for the consequent of this strength in us, it is set downe in three effects, the one Patience, the other Long-suffering, which have annexed a companion, even loyfulnesse in afflictions. These three are daughters of spiritual courage, though they are not twins, all got at once in us.

offerv.

First then mark, What is a frust of Christian strength needfull for us, even the Patient abiding of all evils; Patience is such a vertue as maketh us stand under, not fainting. If wee should see a man beare two or three thousand waight, would wee not gather, furely that man had great frength! If we should see one standing his ground, being affailed with an hundred, would we not fay, he were very ftrong that could ward off all these assaults? needs then must that Patient be strong that standeth under evills heavier than the fand, evils within, evils without, that endureth when hell and the world, yea, our ownerreacherous hearts doe lye heavie on us. So Salomon concludeth of impatient fainting under afflictions, that it is a token of weakneffe. If thou fainteft in the day of advertitie, thy strength is fmall; as if we should see one that should finke when any thing were laid on him, we would fay, hee were but a weake man. Which

Which convince th that valour, falfely so called; Vs. many thinks that valour to challenge the field, and cast their gauntlet of defiance downe upon any tristing provocation, to sweare Go pout of heaven, if any thing crossethem; but blinds mendiscerne not of colours, this is notable impatience and weaknesse. As a man whom with halfe a singer we may throw downe to the ground, is a weake body. So thy soule which every thing moveth out of place, is a very weake spirit.

Marke bow Long-(uffering is an argument of great Obs. 20)

spiritual strength: This is a vertue which maketh us hold out in patience under the continuance of evill on us; it maketh Patience have her perfect worke, and be at length no lesse than in the beginning; it is not counterfeit biting in of anger by two yeares togethet, like as in Absolom; but a continuance of true patient bearing our crosse: to lift up a quarter of wheat or two, were rare strength, though one should stand under it but a while; but to carry it foure or five miles, were a token of ten-fold strength: So to beare our burthens any time is a fruit of glorious strength, but to carry them at length, argueth treble vertue.

To convince the falle estimation of men touching Vfe 1.

this matter.

To affure those that long have endured, of Go D's

ftrength dwelling in them.

Now as Paul desireth these three things for the Colossians; so he teacheth us thus much, That wee have need of these vertues, we have need of Patience (saith the Scripture) Heb. 10.36. need indeed to be are our evils, to forbeare and expect, the receiving of our good things wee looke for; a Porter whose calling is to

06/3.

beare, had need of shoulders: So we that are called to beare many afflictions, had need of patience, but wee have no lesse need of long-suffering; for so deepe are our staines, that they will not come out, unlesse we be long dowfed in these waters of afflictions, which maketh God many dayes continue our evils. Now how shall we hold under long afflictions without long-sufferance; yea, we have need of the joy of the Holdy Ghough to the being it be not so necessary, yet it is altogether needfull for the well being of us, that like Paul and Silas we sing, not able to sleepe for joy.

rse

To feeke thefe things, we have need of them, and may have more, it is not good to feeke them when we should use them; begge them before. Observe how hasty and impatient thou art, short-spirited, not able to beare any thing; Pray the Lord to give thee wisdome patiently to endure his will, he will give it; and not upbraid thee: think how though thou art patient now, yet ever and anon it is ready to be crazed, yea, broken in thee, pray for long-suffering; treasure up joy against evill hours; fire doth well against winter, and while thou mayest, take it, deny thy foolish rejoycing, exercise thy heart with godly forrow.

having exercise of these things, nor feeling want of them, nor seeking after them; our hearts love to be in the house of vaine mirth; woe will be to this secu-

rity, and this laughter shall end in mourning: Wee to

you that now laugh, yee shall weepe.

VERSE 12. Giving thankes unto the Father, which hath made us meet to be partakers of the inheritance of the Saints in light.

Thus having laid downe his Prayer, he commeth to mention expressly the matter of his thanksgiving, which was first named in the third Verse.

In it two things are to be confidered.

The fact it selfe of giving thankes, with the person to whom they are offered, of which we have spoken something above, Verse 3.

2 The arguments moving him, or the things

for which he is thankfull.

The first in those words, Giving thankes to Go D the Father: The matter is two-fold, first a benefit, a great good thing given them, even an inheritance; Part in an inheritance, which is set downe with three circumstances.

Their qualification, which maketh them ca-

pable, this goeth before.

From the quality of their being fellow-heires with whom they were joyned, the Saints.

3 From the matter of this inheritance, in light.

The second argument of his thankesgiving, is a great evill from which they were delivered, in setting downe which:

Hee sheweth the point or passe from which G o p did deliver them: From the power of

darkne Te.

2 The state to which hee brought them; and hath translated us into the kingdome of His deare Sonne.

E 3 Now

Now to amplifie the greatnesse of this last benefit, he describeth the Sonne, first from the effect, Verse 14. which is propounded; in whom wee have redemption: after expounded, that is the remission of Sinnes. Secondly, he describeth the nature of His Person to the nineteenth Verse, three wayes:

1 As He was in reference to God, Who is the

Image of the invisible Go D.

2 As He was in relation to the creature in generall; in those words, The first begotten of every ereature, Verse 15. and sustainer of them.

Verfe 16, 17.

3 As He is in regard of His Church; And Hee is the Head of the body, the Church: Then followeth the reason, how came this man to be personally Go D the Creator of all things, the Head of the Church, It pleased the Father that in Him all fulnesse should dwell, Verf. 19. How come we to have redemption by Him? It pleased the Father by Him to bring us to these benefits: the benefit is repeated. First in generall; Verse 20. Secondly, with application to the Cologians, Verfe 21, 22, 23. Where first he setteth downe what they had, their state antecedent: Secondly, their state present, where we have the worke of their reconciliation, and the manner of working, Verfe 21, 22. Thirdly, to shake off security, the condition of all is annexed, Verse 23. Whence the Apostle taketh occasion to digreffe in fignifying his Apostolical affection to them, to the eighth Verfe of the second Chapter.

thanklgiving; That we must as well give thankes for the things given us, as begge for that we want. Many are suiters when any necessity presents but few returne to

give

give thankes: we fee it in the ten Lepers; one onely returned to give thankes. Eaten bread is soone forgotten, that we have we take no further thought of, but we must remember to couple these together.

For first, in this is Go D's chiefe honour, He that Reaf. I. Pfal 50.

offereth praise honoureth me.

This is forcible to make us fpeed in that wee in- Reaf. 2. treat; a thankfull petitioner hath alwayes gracious

hearing.

We have more cause when Go b hath given us Reaf. 30 faith, &cc. to give thankes, than to intreat; for the things we have are more than those we defire : the Apostle maketh it more that we are reconciled to Go D already, than that we shall have full salvation in due time; If we are reconciled to God by the death of His Sonne, which is the greater; much more shall we be fa- Ro.s. 100 wed by His life, which is the leffer. To pardon a traytour when he is enemy-like affected to us, and take him to favour, is more than when he is a friend, to give him a preferment.

To beget and bring forth a fon, is more than when y fe now it is, to nurle it to full stature. Wee must stirre up our selves to praise G o p in our precious bleffing: we are ashamed to take common kindnesse from men, but we will returne them a thousand thanks : yet who almost heartily praiseth Gon for these spirituall bles fings which passe understanding Our plough would fpeed the better though we should not beg so much, if we were more in thankfgiving; up goeth thankfgiving,

downe comes bleffings.

That we by nature are unfit for Go D's Kingdome : Obf. 2. So our S A V I OUR faith, Valeffe we be borne anen, we loh 3.35 cannot enter into Goo's Kingdome. What disposition

E 4

Vic.

can be in such, as are the children and thralls of the Devill, to be the fons and heires of GoD? No there is nothing in us but enmity against God, Rom. 8.7. The wisdome of the flesh is enmitte against God; and in the one and twentieth Verfe of this Chapter : now who can make me owner of that which I am not, nor cannot be willing with? We see in outward affaires, an out-landish man, a forreiner, cannot have inheritance in our Land untill he be naturalized: the fon of a traytour, whose lands are confiscate, cannot inherit them as before, till his bloud be restored: So it is with us, wee are all strangers by nature to God and heaven where Hee dwelleth, wee are a tainted bloud, rebels from the wombe; and therefore till God doe restore us and make us fit, wee cannot have part in this heavenly inheritance; we love our hell as well as if there Ezek, 26. were no other heaven; we are fuch as have an Amorite to our father, an Hittiteto our mother, such as lye weltering in our bloud. It is the worke of God alone that must prepare and fit us for this blessed inheritance,

con 3.5 all our sufficiencie is of God, we are not able to thinke a thought this day. No man can beget himselfe, and therefore what man can fit himselfe for the heavenly estate: none but the Father of spirits can effect this matter: he that only can draw us, changing our wils, who can purge us, beautific us, adopt us, &c. he hath

begotten us to this inheritance.

Which letteth us fee Gods exceeding grace to us: if there had been an aptnesse in us, as in those children which were trained up to minister before the King, his love had not been fo great; but when there is nothing but indisposition, and withall utter unwilling nesse, ready to put His grace from us, to set light by,

and

and scorne this heavenly birth-right, as Efau did his earthly, that then he should look lovingly toward us, and allure our hearts to Himselse, make us sons and daughters, who can sound the depth of this love. Suppose a King should take some youth up by the highway, all in ragges, ill-favoured, ignorant of all liberall education, ill mannered, such a one as loved a rogueing humor more than a kingdome; were it not strange love in him that should fit such a one, win his good will, and proclaime him heire apparant to the crown. So stands the matter betwixt Go p and us.

This ferveth to humble us and make us walke mo Vse 2. deftly, with an holy blush, seeking to please our GoD.

Away with all kinde of merit, as well of congruitie, as of condignity. What disposition hath darknesse to

light, that have we to grace and falvation.

That you may further fee His love, and what cause we have to give thankes; marke what it is Hee putteth upon us, Verse 17. an inheritance.

Observe then, That as God's manner of taking us obs. 3.

up, so the matter he taketh us unto, must move us to blesse
Him: The Lawyers know that the title of inheritance is the greatest title: to give a stocke of money to one is much, to bestow an office, to let to farme rich things upon easie rent; all are beneficiall, good estates; but to make one my heire, this is farre greater: this made Saint Peter so breake forth, Blessed God the Father, who hath begotten us to an inheritance immortall, undefiled, that sadeth not away: From whence it may be further amplified; for if one were made an heire of some three halse peny possession, the henefit were not much to be stood on; but to such an inheritance as there

there is described, who can utter this mercy? Looke at men on earth, can they doe greater displeasure than to dis-inherit their children? Can they shew any further love than to write this or that man the heire of all their estates! It is so with God; what greater love than this can Hee shew, than to make us heires unto Him?

VieI.

V/c 2.

The use of this is to stirre us up to al thankfulnesse. dutie, yea, spirituall joy. Looke at children whose parents have great matters to leave them; if they be good children, what duty will they shew ? how obsequious will they be? how glad to ferve their earthly parents, yea, how jocond will they be ? for though they be kept low now, they know they shall have faire patrimonies: Thus should we be affected toward GoD; yea, much more should we joy in these hea-

We must labour to looke into this our inheritance;

make cheape and easie penyworths, passing away rich things for matters of nothing: So wedo even through ignorance like Efan, for a little finfull delight, forgoe

venly possessions.

for if a man have any matter of estate in the world, he will be fure to pric into the worth of it, to looke upon the feveralls, to improve it, and make the most of it, he will lose nothing for the knowing; thus we should doe in the heavenly riches: But alas, it is as nothing to us, because we are ignorant of these things, and wil not beg the spirit of illumination, which might teach us to know the things bestowed upon us. And as med that know not the worth of their heavenly things, do

our inheritance. This comforteth the Saints; who though they count themselves poore, yet they are rich, heires of a Kingdome.

It might be marked that he faith ; To take part : it obf.4. teacheth: That every Saint hath but a childes part. Gop giveth not as men, all to one, the rest have nothing: but he giveth every one a severall part, as Hee feeth meet. Some have greater, some have lesse, though all shall be blessed, not knowing lacke of any good thing in that they possesse, nor envying anything they fee in others, and have not: in the principall all are equall, though in the accessory of degrees, it shall be otherwise. We inherit partly Re, partly Spe. This inheritance is a glorious life or condition, which to all the heires of it, is here begun; in the Refurrection is perfected. That which is begun is the life of grace. which is given us from CHRIST our Head, from what time wee truely beleeve on Him, with fo much right in the creature, as maketh for Go o's glory and our foules health. Now for the perfection of glory and Lordship over all the creatures, this in some fort we have, in other regard we have not. First in our Head we are seised of this; CHRIST GOD and man, our Head, as man is in heaven infinitely glorious, Lord over all the creatures. Secondly, we have this presently in regard of right to it, though we have not right in it, as an heire in nonage, ward to the King, he hath presently right to all his lands; though till one and twenty they come not into his hand: So wee have right prefently to the whole state which is given us, though we shall not come to it till the comming of CHRIST. Glory is here begun, though perfected hereafter. And truly fo it is : we are the fons of God, though it appeare not what we shall be, I loh. 2. I. whom Go D hath justified thofe He bath glorified, Rom. 8. that is hath given them the first fruits of the Spirit

of glory in their fanctification. Even as parents doe fometime trust their children while they yet live, with fome pensions, stockes of money, as part of their patrimony, trying how they will husbandit, and referving their full inheritance to be given hereafter: whether we looke at the title or state of our inheritance. in part we have it : the Spirit of Sons is sent into our hearts, the title of children confirmed to us. What is it to have the inheritance of a Baron? But to have the title with the lands, this should more comfort us; we love in earthly things to have fomething downe in hand. Thirdly, we have the things themselves prefent to our faith, which is the evidence of things not feene.

obferv.

With the Saints ] Observe hence, Who they are that are inheritours in this glorious inheritance, Saints. If you aske me why we have this inheritance, I will tell you: it is Go D's freegift for CHRIST His fake. the naturall Son and Heire, on whom we beleeve. But if you aske not why wee have, but who shall have, then I tell you the holy man onely. Looke Ast. 20. Manh 5. 32. and Act. 26.18. 1 Theff. 1.10. No uncleane thing Shall enter into Goo's kingdome : The Pure in heart shall fee Go D. Will a wise man leave his estate to

creants, covetous earth-wormes? No. Againe this inheritance is called a Crowne of righteou neffe: though it be not deserved by our righteousnesse, yet it is a recompence which Go o of grace giveth to righteousnesse onely.

one whom hee feeth to be of lewd qualities? Shall God part these heavenly riches to prophane mis-

Wherefore this putterh in a caution against all those that are children of this world, not holy like their their heavenly Father, but loving covetousnesse, sults, pride, &c. Doe you looke for an inheritance? Will a man give a childes part from amongst his wise and children to base broods of some harlot, or of his sworne enemie? Shall Gob give you inheritance with his children who have amity and are the brood of the world, an old adulteresse? Yee that doe live in these sinness which are the works of the Divell, and therefore are his children, and here mock Saints, that walke after their lusts; may see that they shall have no place but in utter darknesse with the Divell and his

Angels.

It is added, in light ] Marke, What for substance and Obs. nature our inheritance is, it is light. For if I should speak thus to one of my children, you shall be heires with my other children in my money, goods, lands, &c. I expresse the matter of my substance in which hee should be coheire with the rest. Earthly men leave earthly fubstance : But our God is a Spirit, the true light, dwelling in that light to which there is no accesse: like as himfelfe is, like is the matter of his inheritance; it is light. We by nature are in darknesse and the shadow of death, (as we shall speake in the next Verse.) God doth make us all manner of light in Himfelfe, doth give us our parts, even while we live here, in a 1 Pet. 1.9. marvellous light. Awake thou that fleepest, and stand Eph. s. & up from the dead, and CHRIST shall give thee light. What light are we in? Even in the light of Gods countenance, which is as the Sunne to the world of spirits. We are in the light of knowledge, Tee are light in the Lord; In the light of holineffe, light of joy, even joy 1 Pet. 3] of the Spirit, unspeakable and glorious. Object. But we cannot see this light. Infw. Not because it is not light.

light, but because thy owle-like eyes are not able to

looke against the brightnesse of it.

To moove us to thankefulnesse, that wee should ever bee brought into such an happy estate. If one lay shut up in a dungeon, where hee could not see any light of Sun, Moone, or Starres, no nor have the light of a Candle allowed; how joyfull would hee bee, if hee should bee brought forth, and set at large to behold this Sunne, the heavens, the face of the earth, men walking and conversing on it? Oh then how should we rejoyce to be drawne forth of our spirituall darkenesse wherein wee lay, unable to get any saving

He. 12.23. fight of our God, of our Christ the mediator, of Angels, ministring Spirits about us, of the spirits of just and holy men, in the heavens, of those blessed habitations and

that bleffed Citie whose maker is God?

Wse 2. It teacheth us, seeing we are in the light, that we must have care to walke honestly as in the day; in the night we care not how we goe, what we lie in, but when wee walke forth in the day amongst men, then wee would be comely attyred.

VERSE 13. Who hath delivered us from the power of darkenesse, and hath translated us into the Kingdome of his deare Son.

The order followeth in which God wrought the former benefit, fet downe

1. From the state out of which wee were de-

2. From the condition to which He brought us, of mercy.

Forthoughthis followeth in the text, yet it goeth before in Nature, and sheweth how God did make us meete; and therefore you have this first fet downe. Alls 26.18. First in the coherence wesee, That none Obs. living in the State of darkene (fe, can be inheritors of Gods Kingdome. Till wee come from under the powers and Principalities which rule in darkeneffe, we cannot bee heires unto God: for beside that wee cannot livethrall to the Divell and be heires to God at once. the matter (as I shewed) of our inheritance is light: Now how can a man bee altogether darkeneffe, and yet have light at the same instant ? these would make contradictions true at once. Could Ioseph have beene a Prisoner clad in his base apparrell, and yet have beene the fecond potentate in Pharaohs Kingdome? No, he was first brought out of prison; then the King caused his old garments to be layd aside, that change, even rich ones should bee given him : so doth Go D with us.

Which doth further affure the consciences of such Vse. as live in their natural estate; they have no part while thus they abide, in the heavenly inheritance.

From this, that these when now they were truely converted are sayd to bee brought out of the power of darkenesse; note, What is our estate by nature; wee observed are under the power of the Divell, the Prince of darkenesse, and are in all kind of darkenesse; ye were once darkenesse, saint Paul to the Ephesians, darkenesse of Eph. is ignorance, none understandeth, none seeketh after God; darknesse of lusts and ungodlinesse, we by nature served the lusts even as others; darkenesse of condition, Gods anger abideth on every one that doth not believe; O most dreadfull Cloud! yea His curse, and all kinde of misery.

misery doth threaten them. Temporall Princes, if men rebell treasonably against them; shut men up in' darke dungeons, where they are denyed outward comforts, and live waiting their fearefull execution. God is a spirit, we have all rebelled against Him in the Loynes of our first Parents; we lie before him guilty from the wombe : God hath His spirituall darkenesse, Heegiveth men into the hands of Sathan, His jaylor, Hee taketh away His spirituall light from them, letting the Divell hide them in chaines of ignorance, lusts, fearefull expectation of judgement. I, but we feele no such thing. Answer, It is because we are all darkenesse, and never saw nor heard, some of us, other; that maketh us thinke there is no fuch matter: those that are in hell wot there is no other heaven, (as wee fay in the proverbe.) Our first parents were leffe miserable then we in this regard; for they knew that the glorious light was gone from them, and that their foules were in all kinde of darkenesse, because they had left that lightsome and blesfed condition: but wee that never knew other, wee thinke there is no other. If men at forty yeares of judgement should be shut up in a darke dungeon, they could perfectly know what a comfortable world, what goodly heavens, what a fruitfull earth they were deprived of : Say they should get a Childia this dungeon, he could not tell further then hee were told, and so conceive by heare-fay that there were fuch a matter: Suppose a child that never faw other should heare nothing, hee would verily thinke there were no other light, hee could not imagine other estate or liberty then that which he had prooved from his birth upward: So it is with us, because wee are borne

Object.

borne and bred up in Spiritual darkenesse, weethinke there is no other light.

To shew how none but God can helpe us, to make us vse I ament our miserable condition in which all of us lie

by nature.

This also letteth us see the truth of the Dockrine, that none but God can make us fit for our inheritance; for who can pull us from the Prince of darkenesse, but God alone: the strong man will keepe his owne till a stronger come.

We must learne to lament and take to heart this miferable estate: if we lay in some darkesome prison loaden with irons, as many as we could beare, committed
to the custodie of some Cerberus-like keeper; how
would wee lament our hard fortune: but to lie in such a
condition wherein is no light of knowledge of G o D,
loaden with chaines of darkenesse, hellish lusts of
wrath, covetousnesse, pride, filthinesse, in the custody of the Divell himselfe, this none bewaileth.

It must stirre us up to blesse God, who are freed from this estate: blessed be God who hath delivered us. O were wee close prisoners in some noy some obfeure place, if one should come and set us free, would we not be glad and thankefull? why doe we not blesse God for this spiritual inlargement from the most woefull prison, the hardest keeper, most doleful chaines and

fetters that ever were felt by the lons of men?

Lastly; What is matter of much rejoycing and praise, even this, that God hath put us under the government of His Christ; this is a benefit of God every way. It is no small thing to live under the regiment of agracious Prince in earth: yet the good we creape by them is bodily. But what a blessing them is it to live a Subject

Subject in the Kingdome of I a sus C h r i s t, who faveth from all evills, and giveth all good things temporall and eternall? if the King should take a Traytor out of the Tower, release him of his danger; it were a great favour and Princelike elemency: but to preferre him to a good place under *Prince Charles*, and to make him farre greater hopes then his present preferment, this were unspeakeable bounty: Thus it is with us; our gracious G o do hath not onely set us free from the darke holds were were in, but hath preferred us to an happie condition for the present, and tomost rich hopes for hereaster under His beloved Sonne. The men of G o do foreseeing this, it is strange to see how they provoked all the creatures, even things senselesse to explication. The Lord raigneth, let the earth rejerce: let the

Pla 97.1. ultation. The Lord raigneth, let the earth rejoyce; let the Pail 98.7. Searoare, let the floods clappe their hands; for the Lord is come to judge the earth; that is to reigne over us. The immunity from all feare of euills, the abundance of all good things in the Kingdome, cannot bee uttered. Christ still rise of true peace, Hee giveth His Subjects deliverance from the feare of all enemies, of finne, death, hell; here is falvation: Hee is the Iudge, Lawgiver, the King that must fave us. Esay 24.23. All enemies are subdued in this Kingdome: here is justice against oppressors both spirituall and corporall; here is store of all good things, spirituall graces, and corporall blessings so farre forth as is good for our falvation.

To provoke us in this confideration to be more thankefull; earthly Princes, how glad are wee when G o p doth put us under them? wee welcome them with all solemnities of joy, wee shoote off ordnance, make bondsires, ring bells, cast our caps up, cannot

stand

stand upon any ground, such is our exultation; yea we bleffe Gop for them, doe we not keepe holy dayes in thankefull remembrance to God for their Coronations; protections ? and we doe well : they are our bucklers; our peace, and defence is from them; they cloath us with scarlet, and through them we enjoy many a pleafant thing : they are the breath of our nostrels, and we know, that even the government of a tyrant is better then an Anarchy. But if for mans government we be thus thankefull, what praise should wee offer to our God for bringing us under the Kingdome of His deare Sonne ? If we had fome grievous Tyrant ruling overus, and God should take him away and set a Prince of fingular Clemency over us, should not the blessing of all the kingdome come upon him for fo fingular a change ? But when he taketh the Divells iron yoaks off our necks and bringeth us under the Kingdome of that most meeke King who will not bruise a broken reed, nor quench the smoaking flaxe, here none in comparison is thankefull.

This giveth us to confider of our happy estate, who yee 2. are brought to live under Him; reade Pfal. 72. To live in such a Kingdome were a great felicity, but no more to be compared with this then the shadow with the substance. What a blessing is it that we have His spirit to be a law in us? good lawes in a Kingdome are no small benefit: What a blessing is it that we have true peace from accusation of sinne, from seare of death, from disturbance which the remnants of sin doe cause, before they be better mortissed? Say I am spiritually opposed and molested, yea have great corporall enemies; what a mercy is this, that looking to Christan recommendation of single state of the peace of the same state of the

I am besieged with enemies too mighty for me, yea with Traytors in my owne bosome; what a favour is this that we should be protected, our King being such a wall, and as a mighty flood about us, that they cannot come neere us? I want things; looking to Christ, I have supply: I feare time to come; looking to Him, I heare it spoken, Pia.48.14 This is our King, Hee shall leade us, to death.

VERSE 14. In whom we have redemption through His bloud, the forgivenesse of sins.

Now followeth the description, to shew the excel-lency of this former blessing, from the excellent benefit wee have by him, and the worthinesse of his [In whom] in which deare Sonne : and this phrase in whom, noteth both the Author of the benefit next adjoyned, and likewise the order or meane by which it commeth to be applyed in us, viz, wee being by faith in Him: in whom, then is, through which Sonne, we being fet into Him by faith, wee have redemption; which word is taken Actively or Passively. Actively, for the act of CHRIST His working it : Passively, for the receiving of it into us, or the applying of it in us that are believers: so it is here, as if it were said, we are redeemed. The force of the Wordis, ranfomed, brought forth of fome miserable penall condition : a price or ransome payd for us, which was His bloud. See Ephel. 1.7,14. I Tim. 2. 6. Who gave Himselfe a ransome for all. He con-Atrueth this redemption to be Pardon of sinne; freedome from all that penall condition to which wee were subject by reason of sinne. For to pardon sinne is to release the punishment to which the guilt of fin doth bind us. What

What is the singular love of our King unto us; even such obs. I, that Hee hath bought us with His bloud, wee are ransomed by Him, and not with filver or gold, but with His pretious bloud. I Pet. 1, 18, 19. If that a King should empty all his coffers, and alienate all his Crowne Land to rescue his Subjects, he should shew himselfe a natural Prince: but what is this to that ransome which our King hath tendered?

This doth let us fee what caule we have of thankeful- Vfe 13 nuffe for C H R I S T; not onely in regard of his love, and naturall affection to us, but for this great benefit which we have by Him. Were we flaves in the Turkish gallies, taken priloners in the warre, were we kept hard in debters hall, how would we give thankes to God for such a one as should purchase our liberty with some summe of money? How much more to be released from that woefull captivity in which the Divell doeth hold us through sinne, and the curse of God, whereof he is the executioner?

This letterh us see our duties towards Chris, st, not to be young masters, our owne men, walking after our owne hearts, but to live to Him who hathbought us dearely: the Apostle Saint Peter on the same ground inferreth this exhortation. For as much then as Christ is the sath suffered for us in the sless, arme your selves likewise with it the same minde: for hee that bath suffered in the sless, bath ceased from sin; that He no longer should live the rest of His time in the sless to the lusts of men, but to the will of God. If men doe but small matters for us, ô we are theirs to be commanded, their servants, theirs while we live, to the numost of our power: but God may come from heaven, take thy nature to the tellowship of His Person, shed the pretious bloud of His man-hood, and when He hath done

obf.

all, have no thankefull duty acknowledged.

Laftly we fee hence our woefull estates by nature; wee are bondflaves, further then this our King doth fet us free, True it is we are like the Iewes, when they were told of being fet free from this thraldome; we (fay they) were never any mans fervants, never other then free: So wee thinke we are free enough : ô no (beloved) we are all by nature fold under ignorance, under finne, under condemnation, neither shall we ever come forth till this Sonne of

God, the truth fet us free.

Remission of fins ] Observe hence, What is the greatest blessing which CHRIST our King doth procure us, pardon of sinne : great indeed, binding us to be thankefull for our King. We fee how Kings at their Coronations, when they enter upon their people, they doe every way endeavour to winne their hearts, testifie their princelike bounty and clemency; hence come the customes of giving pardons to fundry, even of capitall offences, of releafing subsidies and such like dues otherwise, of giving and enlarging and confirming charters to fundry places: thus our Saviour that King of glory, doth give a full pardon to His Subjects, a generall pardon; for it is fayd indefinitely, none excepted, that in Him we have forgiveneffe of finnes: which Saint Iohn doth confter in these words,

aloha. 9. the bloud of CHRIST clenfeth sus from all fins; originall, actuall, past, future, the most royall Charter that ever was given to the fonnes of men. This is the grace promiled, I will be mercifull to their iniquities, and remember their sinnes no more. It is the justification and absolving of us finners by God for that fatisfaction or redemption which Christ tendered, we are justified (faith Saint Paul) freely by His grace, that is, we are fet free from our fins

Rom 3.21 through Christ His redemption. Christ was made sinne,

that

that is, a facrifice or furety for finners, bearing all our fin, that we might be made Gods righteoulnesse, righteous before God in him. Againe this remission is a general never-revoked pardon, I will be mercifull to them and remember their fins no more.

Why doe we then still aske forgivenesse?

246.

We aske not every day to bee anew justified, but that Anf. the sense of this which our sinne doth weaken might bee renewed: the Copie of our Charter is not every day anew graunted, but exemplified onely. The Papists erre that make remission of sinne onely a release of some part of the punishment, and of sins before baptisme; leaving us to penance, to the treasury of satisfaction for our after offences, as if we could have no new benefit by Christ His bloud; they derogate from that worthy Sacrifice, and shiples are received.

and abridge our royall Charter.

To shew us what cause we have to blesse God for this Vse. deare Sonne: to shew us likewise this comfortable estate to which we are brought: If we were deepe in books, and had Sergeants feed everywhere upon bils and bonds to lay us up; Is it not a wofull condition? would not one be beholding and glad of him that would fet him forth of debt and danger, that he needed not to seare the wolfe at his doore? How much more are we to thinke that God hath forgiven us all our debts, that C H R IST hath paid the uttermost farthing? Hence commeth all our boldnesse, whereas before we durst not shew our heads: now we say, it is God that justifieth, who shall condemne me? What can comfort a man which is ready to suffer, if not this, to see his pardon sealed him from the King?

Lastly, marke that he saith, in CHRIST wee have these things; which noteth not onely CHRIST His meriting and effectual applying, but our being in Christ

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by faith, which is a necessary antecedent, before wee can Observ, have them applyed in us. Whence observe, That before we can have any of these blessings, which come from Christ, we must have Christ by faith. All benefits may be conceived as they are gotten by CHRIST, as they are applied in us, begun, continued, perfected. Now our redemption CHRIST hath begged or rather bought of His Father : yet wee are in our felves, as if there were no fuch matter till by Faith we come to be in Him. Suppose there were twentie traytours in the Tower lay condemned: Say againe, the Prince should yeeld his Father such fatiffaction for some whom hee would save, wherewith the King his Father should be contented, and give him their pardon thereupon; here the thing is done betwixt the King and his Son, yet till the Prince fend to them, write to the Keeper to deliver fuch and fuch to him, they are in the ffate they were in, and so continue: So it is with God, Christ and us: the redemption is all concluded betwixt God and His beloved Son; yet till this is effectually made knowne to our hearts, fo that they believe on this grace of CHRIST; we are as we were, in hold, in the feare of our condemnation; we are justified through the redemption in CHRIST: but so that before it can be applyed in us, wee must have faith in His bloud, being fet forth unto us in the Word preached. Can wee have the strength of bread without eating bread? no more can we have any benefit by the bread of life without beleeving on Him. In Christ by faith we have these things.

Wherefore rest not in your natural conditions, come forth of your selves to C H R I S T; get Him your own, even to dwell in your hearts by faith, and all is yours. We see Princes doe give pardons; but yet if men according to the forme will not sue out their pardons, and take them

out

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out of my Lord Keepers Court, they shall have no benefit by the Kings mercy, and most worthily; for they debase the benefit; for we deeme that an ill benefit that is not worth the fetching: So you, if by faith and true repentance you doe not sue forth this free pardon of God; then woe be to your soules, you shall have no benefit by His mercy.

We that have our part in C H R I s T, what cause have we to rejoyce, whom it hath pleased Him to ingrast into Himselse? we can want nothing, being in Him, and

He in us.

Thus much for the benefit.

VERSE 15. Who is the Image of the invisible God, the first borne of every creature.

Now followeth the description of His Person, first compared to God; this His deare Son is said here to be the Image of the invisible God: still hee continueth to amplifie the greatnesse of this benefit for which hee so blessed God, that wee are got into the Kingdome of His Son, to be such a kingdome, whose King is not man only, but God blessed for ever with the Father and Spirit; who is Lord even by right of Creation, over all the creatures; who is head of His Church: to be of His Kingdome is matter worthy all thanksgiving: this is the scope.

See then, What is matter of Praise, that we have such an obsene to be our King and Savious, who is God with the Father. Thus much is laid downe in this spoken of this Sonne, that He is the Image of the invisible God: this phrase indeed is spoken sometime by man, as I Cor. 11.7. Man is the Image and glory of God; though there onely: for we

are faid to be made according to the image of Ged, not to be the Image of God: But we must understand these diversely; when spoken of this deare, well beloved, proper, only begotten Sonne, naturall Son; and when of us that are made fons by grace of adoption through faith on Him. Joh. 1.12. He hath the selfe same invisible God-head or divine nature with the Father: Wee have onely created qualities, which have fome proportionable refemblance of Him. When I fay Prince Charles hath the King his Fathers Image, I meane one thing, and when I take a shilling and fay, this money hath the Kings Image on it; the one is a picture having some resemblance, the other is a natural Imagethat hath the same substance. So Heb. 1. 3. He is called the brightnesse of His glory, and the expresse Image of his Person. And besides, that it is cleare by plaine testimonies else-where, wee may convince it out of this Text : for He is fo the Image of God, that He is no creature, but the Creator of all creatures: this then is the matter of praise, that we are in such a Kingdome whereof not man, but God is King. Ifrael the type of us, they had Kings indeed, but all of them were flesh, served their times, and dyed: But our King is God, whose Throne is for ever; this the men of God fore-faw and rejoyced in. Thy God reigneth, O Sion, &c. And in truth this is alrogether it which doth fo credit this kingdome of ours, this is alltheglory of our Ifrael. Wee fee in earthly King. domes the Persons and qualification of Princes is the chiefe grace and ornament of them: This doth augment the felicity of England, that God hath given us fuch a King fo graced with mentallendowments; a great Potentate and most Christian King: if Cod had given us one, though of obscure parentage, it had beene a bleffing, but much obscured even by this circumstance: So if that noble qua-

lity of the person ruling hath this force in earthly States; what a thing is this, that we have one annointed over us, who is God over all? Now as this increaseth our happineffe, and is matter of thankfgiving; So it must augment in us all reverence and dutie, all holy confidence of obtaining good, of getting aid and deliverance against and our of all evils. We fee the more excellent the gifts are, as the strength, wisdome of our King, the more awfully they are respected, the more obsequious we are to them, the more confidently we promile our felves all things under their regiment. Looke at Salomon: one part of wifedome made teare fall on all Ifrael; fee their subjection. though he taxed them heavily, yet none durst quitch against him: What shall we be to our God, who in his ahasement was greater than all Salomons? This shall suffice to have observed out of the scope.

Now for thewords fr For the opening of them.

22 The deductions or use of them. themselves: (1) He is faid to be an Image, but coeffentiall with God the Father, whole Image he is. (2) He is: that is Christ, whole CHRIST, God and man is faid to be this Image of the invisible G o p, and that not onely as invisible Gop with the Father, but as man visible. But this must bee warily understood: not that CHRIST man hath qualities of other nature than wee have, for more and leffe change not the kinde; but because the man is taken into personall union with God the Son: So that this man fecundum Effe personale, is God. (3) It is to be marked, of what he is the Image; not of the personall difference in the Father, but of the invisible God-head. common to the Son with the Father : as the childe is the image of his parent, not in regard of the characteristicall property which his father and every one hath in fingular

to themselves, but in respect of the same substance and nature derived by generation from the Father (Look Heb. 1.3. Character Persona) and that derived by generation from the Father.

We may learne to see the reason of that truth which our Saviour uttereth to Philip; Philip, Hee that seeth mee, seeth the Father.

This teacheth us how wee must come into the knowledge of God invisible, even by looking unto this visible Image of I E sus CHRIST our LORD. Cast thy eyes to that nature of thine; thou feeft not onely where God is, but that which personally is God; if one had seene where the Holy GHOST was, and a figure with which Hee did extraordinarily and temporarily testifie His presence, yet he should not have seene the HoLY GHOST, because the Dove was not so taken in one Perfon with the Holy Ghost; but this humane nature is taken into fellowship of Person with God, and fo is become GoD. He that feeth this or that body, hee feeth the man, though he feeth not the spiritual nature in man, because he seeth that visible nature, which is a part, and belongeth to the person of man: So, who so seeth this visible nature of God the Son, may be faid to fee God, though he fee not the invisible Godhead, because he feeth the nature which is joyned in unity of Person with God. 2. By looking at the divine workes which this man wrought, we come to conceive of the God-head in this Person; as in His giving fight to the blinde, raising the dead, stilling the Sea, I come to see that He is Almighty. a quickening Spirit.

Setting before methat which He speaketh of Himselse, as in a glasse, I see a reslected Image with the eye of my minde: (thus Moses by Faith saw the invisible God:)

Confidering

Considering such sentences, who commeth downe from heaven, but the Sonne of man which is in heaven? I see an Ioh.3. omnipotent nature, I am the resurrection and the life. When He knew their thoughts, Lord thou knowest all things, who can subdue all things to Himselse: In these and such like sentences let mee see the Image of an All-knowing, Omnipotent, Life-giving Nature. Now thus seeing C H R I S T in regard of both Natures, I come to see the Father, who hath the selfe-same Nature, and the Spirit: for in this Sonne is the Father, and the Father in Him; in the Sonne and Father is the Spirit, and they in the Spirit.

This shewes us the grosse idolatry of the Papists, who Vse 2. looke at Images of wood and stone, at pictures of old men, leaving this lively Coessentiall Image that is pain-

ted before us in the Gospell.

This is an introduction to us how wee may come to yee 3. know the Father and Spirit; get C H A I S T, know Him, and thou knowest all. The second Person onely is incarnate; but the three Persons are all made manifest in that flesh with which the second Person is coupled: For the felfe same divine Nature of the second is the Nature of both the other alfo. We fay of a childe like his parent, Doe you see this boy ? you see his father, he resembles him up and downe : But if thou seeft this Sonne, then thou feeft the Father and Spirit, for they are in Him: as if wee could suppose three Persons, all subfilling in one onely foule and body; he that should fee the one, should see the other; for the same soule and body which one hath, the other two have also. Now followeth his description in regard of that respect He hath to the Creature, fet downe in this Verfe. Hee is the first begotten of every creature: Secondly, Hee is proved both to

be the Coessential Image of God, and first begotten of the Creature by three arguments:

I His creating all Creatures.

2 His antiquity and being before all Creatures.

3 His fusteining all Creatures.

But these words are doubtfull. Two principall con-Aructions are thefe: the one, that thefe words note Christs eternity, begotten before all Creatures, of the Father, by eternall generation. Secondly, these words may fignifie Him to be Heire of the Creatures, the Lord of them, by a metonymie of the subject for the adjunct, the right of inheritance and dominion belonging by God's Law to the first begotten: and this I take to be the true meaning, for these reasons. I. CHRIST'S eternall existence before all Creatures, is laid downe in the next Verfe fave one, in plaine words. 2. The Holy Ghost construct this being the first begotten, as having this annexed, the preeminence over other. 3. Hebr. 1.2. Hee is said to be made heire of all things, and this tolloweth; For by Him all things were created, as a reason both of His being the natural Son of God, with God, and true Heire; as herethe same words are fet downe to prove Him the Effentiall Image or naturall Sonne, and the first begotten, that He is Heire or Lord of all the Creatures.

Marke for explication, how that He is faid the first begotten of all the Creatures; Israel God calleth His first begotten; sending to Pharaoh to dismisse Israel His Primogenitum: So Hebr. 12.33. all the elect are called the first begotten; but this is spoken of them in comparison of the
inferiour creatures and rest of mankinde onely. 2. By
participation from the first begotten, who is the native
Heire, and for distinction is here called the first begotten,
or Lord of the whole Creature.

The

The thing then to be marked, is; What a wonderfull bemefit this is, that we are made subjects to such a King; who is the Lord of all the Creatures: what can we want that are under Him who is the Heire of all things ! What can hurt us, who are His subjects that is Lord of all the Creatures ? We fee this doth greatly make for the fubiects felicity, the ample Provinces that are subject unto them: It was a circumstance that made much to the dignity of Salomon's Kingdome, that he should reigne from Sea to Sea: But what is this to our King, who is Lord and Heire of all the Creatures in heaven and earth, feene and unscene ! All power is given mee in heaven and earth, saith CHRIST; God hath fet CHRIST in the heavens above all Principalities and Power that is named in this world, or that which is to come. Wee must make use of this.

And first learne to be thankfull to God, glad of it; we Vse I. have cause to be glad that we have a King set over us, who is Lord of all the Creatures in heaven, earth, and hell.

This maketh much for our incouragement who are Christ stree subjects, that our King is the Mighty, having all the Creatures at command. Men that came under Alexanders protection, when now he was Monarch of the whole world, how safe did they thinke themselves who could hurt them, that had such a Protectour? Hence it is that lesser states thinke themselves secure when they have gotten some mightie Potentate, such as his Majesty, to undertake their Protection: But how safe are we that keepe close by faith to our Lord sesser, who is the first begotten, even the Lord and Heire of althe Creature, strong by Sea, strong by Land, glorious in Heaven, dreadfull to the powers of darknesse. So it assureth us wee shall want nothing.

This

This sheweth us whence we derive our title and estates which we have in the Creatures, I meane our estate of inheritance: for it is from Him that is the Lord of all. Sup. pose the King had the selfe-same title in all his Countries which he hath in his Crowne-lands, no man could justly hold or lay claime to any thing further than hee could shewright from the Princes grant, demise, &c. or prove himselse an heire to the King. So it is with us; first all property is in God of all things, they are His owne, Hee may doe with them at His pleasure. 2. God the Father doth give to His naturall Son, made manifest in the stell, all the Creatures, making Him Lord, and giving Him all judgement in heaven and earth, under Himselfe. 3. CHRIST the naturall Sonne and Lord doth take some out of mankinde as brethren to Himselfe, and giverh them state of inheritance, as who by faith on Him are become joynt heires with Him: To others Hegiveth of His Creatures, partly to testifie His patience and clemencie; as the King giveth allowance to traytors in the Tower, till they are to be brought to execution. 2. As a temporary reward of some temporary service in them. hee maketh them a grant of some portion of His creatures : the world therefore hath title both in jure fori, and jure poli, to that they lawfully have; but by the title of inheritance, the Saints hold only.

This doth shew us how we should seeke to please our King: we see the children of the world wise in their generation, they labour to commend themselves to such as are above, able to advance them, and bestow temporall and spirituall dignities upon them; but who seeketh to please this King, this Priest who hath all promotions in His gift? The Lord give us wisdome, we misse not the right doore, we bring not our griest to a wrong mill.

Laftly,

Laftly, hence the consciences of such may be shaken, who walke disobeying and provoking this great Lord. A frarefull thing to lift up hand again a King; yet one might doc it, and flying forth of his dominions recover fafery: But whither wilt thou fly that disobeyest christ? all the Creatures will attach thee, and arrest thee of high realon; for they are at His becke, He is the Lord of them.

VERSE 16. For by Him were all things Created that are in heaven, and that are in earth, visible and invisible, whether they be Thrones or Dominions, or Principalities, or powers; all things were Created by Him and for Him.

TOw he commeth to proove Christ both Go p and LORD, and together openeth the ground of this His Title of inheritance to the Creature, thus : Hee that made all Creatures, is no Creature; but Go D bleffed for ever is Lord of all Creatures : but by Christ all the Creatures were made: therefore He is Gop and most juffly heire to all; who can lay fogood a claime to them? 1. Then marke in generall from the coherence, That thefe Obf 1. Creatures we fee doe give testimony to that invisible GOD whom we fee not, these doe speake aloud, that He who hath Created them is God; for the worke doth argue a most Almighty and wife workeman: and it is made (Ier. 10. 11.) the effect diftinguishing all falle Gods from the true; the Gods that have not made the heavens and the earth, are no Gods. If we should see faire buildings, excellently contrived, we would fay they were excellent workemen that framed these: So seeing this world, the heavens, the earth with the furniture of them; we may well conclude, Hee could not bee without a divine power that built all thefe 201011

Jovis om-PTA/CEtemq; refert qua'ibet berba deum.

these things. Againe these visible things have in them nia plena, prints of the invilible things in God; His power, wildom de. is graven in them. For looke as the finest artisans. who make the most curious works, as watches, &c. They write their names in some part of them, that the making and the Author be discerned : So God hath written Himfelfe every where in His Creatures, that they might bee knowne for His workemanship, and He for the workeman of them.

VSc.

Theuse of this is, that we should learne, in this frame we fee, and in that world of intelligences spiritual natures, which we fee not, to acknowledge him that hath framed the booke of the Creatures: though it be not fo good as the Grammar of the Scripture which doth describe Him plainely, yet it is a good primmer for us to fpell in.

obf.2.

That as He hence prooveth Him God, fo He sheweth what juft Title He hath to the Lordship and inheritance of all the Creatures : It had been enough if he be granted the onely begotten Sonne of the eternall Father, to proove Him heyre justly; but He that together with the Father created all the Creatures, as Christ did, Joh. 1.3. Heb. 1.3. the case is cleere, Hee must needs be Lord of all : but if thefe were too weake, it might be ftrengthened with a third, even the redeeming of the Creatures, subjected to Heb. 1.3. vanity through finne; yea a fourth, His bearing up of all with His mighty power.

Vfc.

Let us therefore give glory to Him, even as in our nature, and fay, thou art heyre of all the creatures, and thou art worthy.

This, for the coherence.

Now for the marter of this first reason, viz. His creat sing all things is first set downe, then each part; the order inverted hath his amplification fet downe in thefe words,

words, by Him all things were created, expounded in the words following : And first, what those all things are, which are fet downe by a double distribution; the one of the subject or place, the other of the property, in heaven and earth, all visible or invisible. 2. By a particular cnumeration of those spiritual creatures, which of al other might sceme to be exempted from the common law of creation; which point also soone after Valentinus and Basilides did contend for, viz. That thele were not created but begotten of God. Now they are described from the ministeries in which God doth imploy them for the administring of this world to the good of his Church. 2. He repeateth the other, that by Christ all things were created; opening the manner of his working and adding the end; for Nava doth fignific that Christ was not a fecondary instrument by whom the Father made all things, unworthy of Himfelfe; but a formall worker of all the creatures, which is confirmed also, that He is made the finis reductionis, the end to which all the creature is reduced to Him, to His glory; whereas if He had beene to His Father as a hatchet is in the hand of a Carpenter, the end of the creature should not have beene to have ferved His glory.

I Then we fee, that Christ our King is the Creator of all Observ. things, leh. 1. 3. All things were made by the Word, and without it nothing was made. Heb. 1.1. It is most cleere; for what ever the Father doth, He also doth worke; for the felfe fame will is in all the Persons, that what one worketh the other must worke also.

Which confideration of CHRIST, doth ferve first to Vfe 2 ftrengthen our faith, and to let us fee with what reason he. calleth us to truft in Him. You believe on the Father beleeve also in Me: we doe beleeve many things which we ice

fee not, yea which we find much in disposition, making desperate in us:but here is a proppe of faith, we know whom we have believed, even the beloved Sonne; who though there bee no print appearing of them, is able to create them, He created these things of nothing: who, though we be indisposed to receive things we beleeve, yet this is no let to Him, who out of darkenesse and a confused Chaos, brought light, and this goodly harmony of all things. Therefore looke to CHRIST the Author and finisher of thy faith, stand thy ground, feare not, the Creator of heaven and earth is He that hath fpoken : lay it at His doore, and there rest thee; thou shalt find all Amen: as He hath promised, so He is able to performe: shall not He who hath made all the Hofts of the invisible Angels fo bright in knowledge, to burning in love, fo unceffant in action, shall not he be able to effect in thee that small meafure of Sanctification which Himselfe hath promised and thy heart defired ! be confident in Him that is made of God thy Sanctifier.

This, that CHRIST is Creator of us; dothteach us our duties; even to offer our felves up unto Him; if He never had done any thing to redeeme us, yet we owe our felves unto Him, for that He is our Creator; how much more when that three fold cord commeth, His Redemption by His bloud, and laving us by fending His spirit into our hearts ? those that give us our lives as our Parents, we fay, we owe them our lives: those that fave our lives, as when we are ready to be executed, we hold our selves their bounden servants for ever. Christ the Father of eternity hath given thee thy life by creation, hath faved theeby redemption.

. It letteth us feethe decency of the order enacted in that great Councell of the Trinity, that the second Person

should

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should redceme us; for what could be more fit then that He by whom we were made, by Him I say we should be restored:

That there is no creature whereof Christ is not the Creator; Obf 2. both high and low are the worke of His hand, It is in correspondence to that, He is the first begotten of all the Creature, Lord of it : and reason good, for He was the Creator of all of it; and this must be understood with Saint Johns limitation, by Him were made all things that were made; for defects of fin and penall evils, as death, &c. which are not matter poyfonfull as ferpents, but the destruction of things that have being; these are not made by God, but come from the suggestion of the Divell, the will of man falling finfully from God the fountaine of life and well being. It doth not debase Gods glorious power to create small things, as we see, He caused Ionas his gourd to come up; but often fetteth it forth, when all the strength of the creature cannot quicken a fly : And we see that in the lice the finger of God was acknowledged by them whom greater things did not convince. Yea it is need. full; for if any thing could have being without, it were God with Him.

We must fanctifie His name in all things, not with Vse 13 cruelty abusing, nor with disclaine rejecting any of the creatures; for they are all the workes of His hands: and as Salomon speaketh in another case, so we may truely say, he that despiseth or abuseth any creature, abuseth his Maker. Say our selves have made any thing, if any marre it, and unlawfully (otherwise then our mind standeth) useth it, doe we not hold it an injury? so will God hold Himselfe abused in such misusing His workemanship.

We must learne to consider of the least creatures, and

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looke into the natures of them, if a workeman doe make a fly finely in filke, we will view it, admire, commend it: and what new thing doth art invent, the fight whereof we will not rather pay for, then be without? yet for Gods creatures, we paffe them over as contemptible that have things in them admirable : a Spider, an Ant, a little kinde of Mouse, the Holy Ghost setteth ithese as it were into the Pulpit to reade a Lecture to the wisest of us.

It followeth, that are in Heaven and that are in earth; visible and invisible: by heavens He meaneth not onely these alpectable ones which our eyes see, but those supreame ones, where God, His Angels, and the spirits of the just abide. Observe hence ; How that God hath His places, Ministers attending about Him, unseene and unknowne too; many fuch things hath He, which the eye of man hath not feen, nor have not fully entered into mans heart. We that live farre remooved from that heavenly Court, we can know but little, and that by hearefay onely. Take fome hamlet of poore subjects that live North-ward, remote from the Court; what doe they know of Kings Mannor houses, of His Court at White-Hall, of the furniture of his roomes, the state of his attendance and fervice, the folemnities of his Triumphs, the manner of his going to the Parliament Houle? we that creepe here below, live in a remote place, occupied in meane affaires, we cannot imagine the glorious Majestie of that high Court, where our God, our Mediator, with the Angels. and spirits of the just, display their glory. True it is, we that are truely faithfull, we are come a little neerer , for we are got into the Suburbs of this City, we are come nigher to God, in comparison of the world, nigher to our Mediator; we converse in heaven, we are adjoyned to the innumerable

Obs.3.

innumerable multitude of Angels and spirits of the just. But yet we have but the report, and so a fight by faith without evident view of these things.

These things must teach us first, not to be like such Ffe. who will believe no more then they fee, and are halfe Sadduces; for Spirits and Angells, they thinke them fancies. O foole, doest thou see the wind, an elementary thing, yet too subtle for the eye to behold? doest thou fee thy owne foule? and yet thou feelest it; yea when thou fleepest, ere-while it wakeneth and is in action: but the fpirits of these men are incarnate, the things we see are no-

thing to the things that are not as yet feene.

Wherefore in the fecond place, this must stirre up our defire, further and further to peepe into these things within the vaile, and long for the fight of these things that yet are folded. By nature we have a defire of knowledg, which maketh us long after newes; where the court is, orc. If one should open a piece of some rare workman. Thip ; we could not be quiet till we got the rest unfolded: yea this maketh some of better abilities, weh dwell in the utmost parts, that once in their lives they will goe up to London to fee the City, Court, King, &c. How should this provoke us and checke us as fluggards, who care not to fee further off, these most glorious workes of nature and grace, which our God hath begunne to unfold, that long not to fee the City of Go p and our Prince His deare Sonne, and with Him to make our glorious aboade :

To thinke of these invisible things about us, must affect us with a fense of our blindnesse: our God is looking with a broad eye upon us : good Angels, armics of them about our bed; bad Angels, the starres not so thicke in the firmament over our heads, as they are hovering to

fpy their advantage: ô shall not we grieve that we cannot see them? should thy Father and all thy brethren stand by, wouldest thou not mourne to have so sicke a sight as could not discerne them? and art thou contented with such weake eyes as cannot behold thy heavenly Father, thy brethren and sellow servants? would it not grieve thee to be as Sampson with the Philistines, thy enemies about thee, and eyes out? wilt thou not grieve to have innumerable evill spirits about thee, not being able to perceive them? pray to God to open thy eyes, looke into the nature of thy owne soule, that will be a good introduction; if thou canst find thy owne soule at the rebound of it, abstract thy selfe from sensible objects, ponder things intellectuals.

Obf.4.

Further it is to be marked, That our Lord CHRIST is the Creator of all the Angels; all these excellent creatures were created as the matter of heaven and earth, the foule of man, they were not begotten of GoD, The Divell would by those Primitive monsters have broached to the difgrace of the only begotten Sonne of God, though the Scripture callethus begotten of God, in regard of our regeneration; yea, they were created by CHRIST, who is therefore called the Lord of hoasts. If He had created the inferiour things only, it had not beene fuch an argument of His power and equality with His Father: But when the most divine creatures are the workes of His hands. how glorious is He! This doth greatly tend to the Majesty of our King, into whose government we are translated. O we admire, and our eyes dazle at the luftre and pompous magnificence of earthly Kings, who at their Coronations make Knights, create Earles, Marqueffes, Dukes: how glorious doe we count them, who can give fuch degrees ? But what are thefe ? All of them flesh : What

What are we to these Thrones, Dominions, Principalities, Powers, Angels, Archangels, which our King hath created?

It might be asked when He made thefe ?

Queft.

The day cannot certainly be defined, onely these two Answ.
things are certaine. (1) That they were not created before that beginning wherein G o p gave being to the whole systeme of the creature, for before it nothing was that is made. (2) It is certaine they were created before the second day was expired. (3) By analogie of mans creation, so soone as his seat was persected, it is probable that proportionably when these blessed invisible mansions were finished, even on the first day, that then likewise the hoasts of Angels were created.

The use of this here so plainly set downe, doth let us vse is see even in this one point, the great increase of light over that which Moses affordeth; in all the story of the Creation, they are not expressely named, their weake sights not able to endure discourse of such brightnesse: but our Apostle, who had beene wrapt up into the third heaven, doth specific things which under the Testament lay.

vailed.

This doth let us see with how good reason our King in regard of His humane Nature is Lord even of all the Angels, with how good reason they are bid to adore Him; they accordingly did minister to Him at His birth, in His temptations, at His resurrection and ascension: And what a spurre should this adde to us in our obedience unto Him? Shall Angels and Archangels adore Him, and shall not wee bee obsequious to Him? Dare poore Commons deny homage to that King to whom they see great Princes in their places doe all obey-sance?

This giveth us fecurity that we shall have fent us the helpe of good Angels in our necessities; why? because our King is the Creator and Lord of them; He hath the command of them at His pleasure. We see if the subject in the furthest part of our Countrey be assailed with forren power, which doth over-match it, the King will levie an armie from the Citic, and places neere him, and so send them succour: Even so our King will send these His heavenly Citizens, when the powers of darknesse doe assaile us. They are ministring spirits sent forth for their sakes that shall be heires of salvation.

Lastly, we may hence observe the blinde folly of such

Lastly, we may hence observe, the blinde folly of such who withdraw themselves from using C H R I s T's mediation, and betake them to the intercession of Angells. Is not this to leave the Creator in such a way wherein He would have us to use Him, and to sly to the Creature? Besides the Angels are not such ill taught servants, as to

take their Lord's worke out of His hands.

Againe, here is occasion given to speake of the distinct ministeries of Angels: but nescire oporter quod nec scire possumus nec debemus: The cleere knowledge of these Luke 20, things is reserved till we shall be industrial in the heavens.

obs. Lastly observe, That as by Him, so to His honour the creature was made. Whence we marke, first, that the Son worketh not as a service Minister, but as a joynt Author in making all the creatures. Indeed the Scripture giveth an equal authority to Christ with the Father, in wor.

Tob. 5.31. king: As the Father quickeneth, so doth the Sonne whom He will. That which I, as the Principall, doc use my servant to doe, is not for his sake, but my owne: But the end of all these things was no lesse the honour of C HR Is T than of the Father. It is enough to note, that the equality in Nature of this Sonne with the Father may be conceived.

Marke

Marke hence, That glory is due to CHRIST from all the Creatures; the Father, Sonne, and Holy Ghost, all one God, have made all things for their glory, Rom. II. For of Him and by Him, and for Him are all things, to Him bee glory for ever. God hath made all for Himfelfe, the wicked for the day of evill. More particularly, CHRIST both as God, and man is the end of the Creature; as God Hee is with Father and Spirit the last end of all; as man every thing serveth for His praise, both workes of nature and grace; yet so that even Himselfe as God man looketh to a further end, the Father, Spirit, and Himselfe absolutely considered: the harmony of all is made on foure strings.

The Creature, And this is the sweet concord of all, when the Creature serveth man, christ, and is for Him; He Christ's, and Christ God.

All is yours, you CHRIST'S, and CHRIST'S, and CHRIST'S and CHRIST'S. A wife man doth not worke that which hee hath no end in, much leffe God: neither could God have any other end than Himselfe; for there was nothing but Himselfe, when this worke was intended.

We may fee how injurious we are to God, that doe not V/e 12 glorifie Him in His creature: it is strange we should be so like the affected toward Him in all this goodly frame wee see, that wee should so carelessely passe by it: when wee will give money to see a Lion, Bawboones, yea, the skins of some sea-creatures, and yet not to eye with any observation all the goodly creatures, which under our feet, and over our heads are so frequent.

We must labor to give praise to God from every thing; first by an heedfull looking upon it: for as it is an artisfcers glory to have his workes gazed on; So it is God's

honous

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Vfe 1.

honour when wee doe but with devotion eye His workmanship. Secondly, you must learne to see and publish
the wildome and power of Him, and His goodnesse and
mercy, which is over all. When I see it raine, I may
think what a mighty wise good God is this; that as a gardiner watereth a bed with his spout pot, so watereth all
the earth at once so sweetly: why are yee, snow, haile?
Go. these bid us to praise the Lord: Have these tongues?
No, but it is meant that they should shew matter to us,
who have tongues to magnifie His Name.

We must learne from them, and provoke our selves to some good by them; if wee could take them forth, God hath written lessons upon them; the Ant, the Oxe, the

Affe, they would teach us instructions.

VERSE 17. And Hee is before all things, and by Him all things confist.

Obs. Observe then, That our King is antienter than all the Creatures.

Observe then, That our King is antienter than all the Creatures: He was before the beginning, in which all these were made: Ioh. I. I. I E & U & C H R I & T yesterday, to day, and for ever, Hebr. 13. 8. His goings forth were from everlasting, he is (a) and (a.)

Which doth still serve to amplifie the dignity of our King, and our compleat happinesse, who are translated into His Kingdome. Among other things that grace and adorne Princes, this is one; If they are of ancient House, and can derive their Pedegrees from utmost memory: but our Saviour is the eternall of dayes: What Herauld can set downe His descent: No, He is of antiquity which

which surpasseth the thought of all the Creature, He was from all eternity, is, and shall be for ever. And as it augmenteth His glory; So it sheweth that the right of inheritance is His: The Angels are called sons, and we are called lob 38.7. sons; but besides that we are equivocally so termed, we are also younger brethren; and therefore the Lordship and inheritance belongeth not to us: I meane that which is primary and universall.

This teacheth us our duty, even to reverence our King in this confideration; hee that rifeth not respectively to the gray-head, forgetteth his duty: But he that reverenceth not that God which is eternall, to whom all ages past are but as yesterday, how foulely is he wanting to him-

felfe :

It is added, by Him all things consist. Which word not teth not onely their being; but that they keepe with their being, their sweet order and melodious consent one with

another, through Him.

Observe then, That all things are preserved in their be- obs. ing, moving, and order by Him : Hee doth continue the felfe-lame creature and order which Himfelfe made first and appointed: And as the former gave the glory of Creation to Christ, so this giveth the glory of preservation and providence to Him alfo: This is plaine by Scripture, Hebr. 1.3. He beareth up all things by the Word of His Power. In God we live, and move, and bave our being, Act. 17. Not because He doth worke them only, but because He doth conserve them in us; Chrift doth not leave His worke when He hath made it, as a Carpenter leaveth his house when it is built: but that is true he speaketh; Joh 5. 17. My Father worketh hitherto, and I worke. That Hee did, though without labour, put forth His power in the preserving of all things; for all things that have not being

ing and moving of themselves, but from another, they cannot be nor move longer than that first cause doth preferve them in it: As let us beare up a thing, that cannot stand of it selfe longer than we hold it up; the thing cannot but fall. So take athing that moveth not of it felfe. make it move, while you stirre, it stirreth; cease your motion, it standeth still: So all these things, they have not being of themselves, and moving of themselves, but from God, and therefore longer than God doth beare them up and move them, they cannot confift in either. Take for comparison the aire: this is not light of it felfe, as we fee in the night; yet it is inlightened by the Sunne with day-light: when the Sunne therefore commeth, and continueth, the ayre waxeth light, continueth fo while it continueth, and returneth to darknesse when the Sun setteth: So God, being the fountaine of being and motion, which are not of themselves, doth begin these things, doth make them fland in their flate; and if He should totally withdraw himselfe, they would returne to nothing.

Now this doth first much make unto the dignity of this our dread Soveraigne. What is the glory of a King but to maintaine numbers depending on him? to make King-like provision, to carry after a fort their kingdomes on their backes, and beare up all their Countries, yea, to support forren States (as our dread Lady of blessed memory did the Low-countries, Geneva, & c?) But if this be so full of renowne, how then is He to be extolled that beareth up the whole frame of Heaven and earth, and all the hoasts of them? How blassed are they that have so

mighty an Emperour over them ?

our Load I Esus Christ, and to kiffe His be-

loved Sonne, seeing that we have our being in Him, all our good is in His hand. We see in what respect we have such from whom we have our maintenance, who support the small matter of state we have in the world: How much more should we win and keepe to us His savour, that susteineth life, being; yea, though we see Him not, giveth us our lots, and maintaineth our portion?

This strengtheneth our faith on Him touching our pre-Vse 3. fervation: Hee that upholdeth all the Creature, shall he be unable or unwilling to underprop our weake soules, and stablish them in every good way ! Saint Paul strengtheneth the weake Christian thus: He shall be confirmed, for God is able, able indeed. Shall He that carrieth up the whole world, not be able to support thy poore spirit!

Lastly, we must learne to acknowledge God as the upholder of the being of things, the preserver and chiefe
worker in all this ordinary course of Nature: God maketh the Sunne to rise, God raineth on the just and unjust, Psal. 134. 7, 8. For God calleth the Sunne forth,
Esay 46. 26. And though vapours dissolved are meanes
of raine, yet God chiefly doth prepare and worke it in
them; whatsoever the second causes doe, God doth it
much more, for these are but instruments to Him: the
Sithe cannot be said to cut downe grasse so properly as
the Mower; nor these causes to doe any thing so properly as God, who doth it by them.

VERSE

VERSE 18. And He is the head of the body, the Church: who is the beginning, the first borne from the dead, that in all things he might have the preeminence.

Now he commeth to describe His Person, as in rela-

I Generally, He is the Head of the Church.

2 Particularly, in regard of a particular preeminence which he had in respect of the dead, with the consequent of it: The first fruit, and first borne of the dead, that in all things He might have

the preeminence.

First then wee see, that C HRIST hath not Lordship over the Creatures only, but over the Church also; which
doth still according to the scope in the whole description
intended, amplifie the excellencie of His Person: the
Church is the Lords peculiar select treasure, though all
the earth bee His besides: how great therefore is hee
that hath not the Lords dearest possession excepted from
him?

obs.

obs.

Secondly, for our selves, marke hence, What kinde of Head is given us of God; even such a one as is God with the Father, the Lord of all the Creature, the Creator of Angels, eternall, the upholder of all the Creature. He it is that is made of God the Head unto us His Church. So Ephes. 22. Who is farre above all Principalitie, and power, and might, and dominion, and every name that is named, not onely in this world, but also in that which is to come, under whose feet all the Creature is put, He is our Head; given of God.

Vie 1. Which doth argue the exceeding love of the Father unto

untous, in giving us fuch a mysticall Head, an Head of pure gold indeed, if we may allude to those words of the

Spoule.

This must teach us to rest only upon Him as our Governour, inward and outward, as an all-sufficient store. house of all grace for us. We must not supply Him with vice-ministerial heads: How needeth Hee one in His roome, who is not only prefent; but beareth up and moveth all the Creature? It is true that CHRIST doth admit (though prefent) the ministery of men with Himfelfe; yea, when Hee was in His man-hood upon the earth, He did affociate fuch as laboured under Him, giving them calling; but a ministeriall Vice-roy through His visible Church, is a thing the Scripture nor found Antiquitie acknowledge not : But C H R I S T His manhood is absent. As if Kings cannot governe all their Countreyes, though their Persons be at their Court one. ly: How much more our King who is with us in Spirit, where two or three are gathered in His Name ?

Secondly, there can be no ministeriall head; for the work of ministery CHRIST hath bestowed not upon Popelike monachs, but upon Pastors and Teachers, Eph.4.11. Againe, none is able to doe these things which the nature of an head inforceth; as to quicken us, to governe us by internall influence; which when the Papifts confesse no man can doe, why should they inforce an head under CHRIST, as Kings have viceroyes under them: for a Lord Deputy can doe what the King in person should doe; but no man can doe what the Head of the Church is to doe. Againe the Wife is next in authority to the Husband; the Church visible is the spouse of Christ, not one man; but the whole Church hath all authority next to Him. Is it fit the Wife should be kept under the go-

vernment

vernment of a flagitious fervant ? Such as the Papifts grant Popes may be. Let us therefore take heed, that while we fet up other heads then Christ over the Churches, we doe not reject this giotious Head Jefus Christ from ruling over us : as the Ifraelites when they refused that Aristocraticall government in which God ruled, and would have a King like other Nations; the Lord charg. eth them not only to have cast off Samuell, but himselfe : and what is more foolish then to thinke it needfull to have a visible universall high Priest on earth, because CHRIST is in heaven invisible to us touching His corporall presence ? should the people of Israell have erected another High Priest to themselves, when Aaron was at any time in the Holy of Holies, where he was not visible to them ? fo we stand here below in the entry, our High Priest is but gone into the Holiest Sanctuary, and we though His Divine nature be with us, will fet up another. Sooner shall the heaven have two Suns, then the Church two heads: and though metaphorically one may be faid to be the Head of a Church, for the name of God Himfelfe is thus Communicable, yet in proper analogy none can be fo termed : For then the Church might be faid His body properly; which is such facriledge, as He, I thinke, in whose forehead blasphemy is written dare fcarce commit. A double head and a double husband become not the Church: the latter is not for her honefly, the former fitteth not to decency. Thus much who is over us.

church; what neere compassionate and beneficiall superiority or authority that is which Christ hath over His Church. He is the Lord of all Creatures, yeathe hellish fiend must bow the knee to Him. But He is not an head to every creature.

modation which the Scripture looketh to in this terme. The head hath the highest slace and power in the body; but yet it is so intimately compound with every member, so amiable and beneficiall a superiority, that the like cannot in nature be shewen.

For first looke at the head; it is by sinewes and other ligaments straitely conjoyned to every member; so is Christ through the spirit of saith coupled with us.

Secondly from this union the head commeth to have a fense, if any part be disturbed: so hath Christ, He knoweth how to compassionate our infirmities; Saul, Saul, why par-

Secutest thou Me ?

Thirdly, the head what ever it hath, hath in a fort for the good of the body. The perfect comlinesse of the head, is the ornament of that body whereof it is the head; the body being but a deformed trunke if the head be remooved. Againe, the sense and motion which are originally in the head as a fountaine, they are derived from it to every member.

Fourthly, The head giveth full direction to the other members: So Christ is our glory; He quickeneth us, He giveth us direction both inward and outward. We see then that His superiority He hath is most intimate, fel-

low-feeling and commodious unto us.

Which first doth let us yet farther see what cause we vse have of thankesgiving, who are come into His kingdom, who is rather an head unto us, then a King over us, as the head is to the body. To have a powerfull wise King, is a great guist; but to have one who is rather Pater then Rex Patria, is greater: but to have one who should so affect his subjects, as to condole with the poorest of them, this were a miracle.

This

V/c.

This must breed willing subjection to CHRIST our Lord: looke at the members of the body; doe they feele it a burthen to doe that which the head directeth to:

This must strengthen our affiance towards CHRIST, that He will not faile to take notice of our grieses, to succour and direct us. That is a blockish head which can goe on in a Stoicall dedolency, when the members are ill affected; yea it must assure us that we shall have directi-

on and protection from him.

Marke, Who they are that have Christ fo neere, so benefi-061.3. siall to them, viz. the Church; that is, fuch only who are truely faithfull, who shall one day be presented glorious in the heavens; fuch as shall at length have salvation by Him. There are in the visible Church many who are by outward profession members of Christ; but if they have not learned Christ as the truth is in Christ, they shall be found not to be of His body; though they seeme so a while. A glaffe eye, may be so set into the head, that one would take it verily to be a naturall part of the head; yet it hath but an externall infition which art affordeth, and is nothing lefte then the naturall eye. So many are externally by the Sacrament and externall profession tyed to Christ, which are not native members, and have no spirituall combination with Him. Nay, if like some temporifers thou dost get some quicknance of the spirit of Christ, yet not such as purifieth the heart, bringeth thee above all things to rejoyce in Christ Iefus; thou art not of His body, not a true member having Him thy head; but art like a wenne or warte, mole or fuch like thing, which hath a life in the body, but is no member of it.

Wherefore as you would have any benefit by Christ, labour to come into this body, not to be as wennes and

wooden

wooden legges, but to be living members, fuch as have Christ living in you, teaching you by His spirit to thinke, speake and doe all things: it is good being members of good Corporations which have goodendowments, priviledges and Charters; but there is not a body like to this, which hath all the unfearchable riches of I sus CHRIST given it, in which onely there is falvation.

That nothing is betwixt Christ and His body, and that all Obs 4. the Church is his body; and every one in the Church a member of the body, not a substitute head unto it. Where then shall we find the Pope? let him take heed, least while he strive to be a secondary head, he doe not deprive himselfe of roome in the body out of which there is no salvation. I know a Papist will say that the Pope as he is referred unto Christ, is a member of the body; but as he is referred to men subjected to him, he is a head under Christ. Answer, that every one is a member, we reade it. and therefore believe; that any one is a head to all but Christ, we reade it not, and therefore reject it. Beside, it is likely that betwixt Christ and the visible Church, Saint Peter should have come in thus; God is Christs head, Christ of the Spirits with Him, and Saint Peter and his fuccessors, the Churches head : but this is no where found, yea the contrary; God over Christ, Christ over the Church. the Churches above Cephas. Objection, Emperours are tor the people, yet not interior to them. Answer, Emperers a e fo for the people, that they are Lords over them; and the people are for them, even their Subjects and bodies politique : but Saint Peter nor no Apostle are so tor the Church, that they are Lords of it, and that the Church is their Church and body mysticall; therefore they are fo for the Churches, that they are inferiors to them. Object.

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Object. Was not Saint Peter and the rest immediate legates from Christ, and had they not authority which all the Churches were to obey? Answer. They had, yet their persons still under the Church, and their worke of Ministery not to domineere over the Churches: the reason is because it was the message and order of the Churches Husband, which was of authority above her, not their persons that did relate it. If a man send one of his servants with a command to his Wise; the servant when he hath got this errand, is not a Lord over the Wise, but a servant under her, though his message from her Lord is such which she may not gainesay.

Obs. Fiftly Observe, the dignity of the faithfull, and their

Fiftly Observe, the dignity of the faithfull, and their neere conjunction with Christ, they are the body of Christ: not the naturall body united to the second person, nor the Sacramentall body, but a mysticall body; such who by force of Christ His Spirit are knit to Him, and receive all things from Him proportionably, as the body naturall doth from the head. Many other comparisons, as of Vine and branches, Man and Wise, &c. doe set it downes, but none more lively then this which is the of-

tenest frequented.

brought; to affure us of Christs love: who ever hated His owne flesh? He that toucheth you, toucheth the apple of Mine eye.

This letteth us also see the fearefulnesse of abufing the godly that are truely faithfull; they lift at mill-

stones.

3

bour and strive thither also: if a Captaine hath made a breach and entered the hold of the enemy; will not the souldiers present, and ambitiously affect who should

broke through the gates of death into the City of God: we should affect to come after, as Saint Paul did; strive for conformity with Christ in this point; both in the first and second Resurrection.

The third point is: That Christs Resurrection hath speci-Observe.

all priviledge above all others: for all others before were
not begotten from among the dead, because they were
raised up with mortality tending to death againe: but our
Saviour Christ in that He dyed, He dyed at once, not long
to be held of it; but in that He is risen, He is raised to live
for ever, death shall no more have dominion over Him.

2 All other role as private and fingular men, not as publique persons in the name of other, making hope to all the dead of their refurrection; thereforethey were not the first fruits duely gathered, but like a fingular eare of corne by occasion more timely gathered. Now Christ is risen, as He dyed, not for Himselse onely, but for all us: so Christ is rifen in alour names; so that as we all dyed in Him, so we all are raised in Him : as a Burgesse of a Parliament, what he doth or speaketh, it is in the name of the Corporation, who doth it in him. God created Adam, He made all mankinde, in as much as He made him who was to be a Principle of naturall generation to all mankind, conveying life and being to them in their order: fo when He raised Chrift, He raised us all, in as much as He hath raifed up a fecond Adam, & Principle of spirituall regeneration, even of the first and second refurrection to all Gods chosen in their order. Hence it is that Paul faith, Epb. 2. 6. We are raifed up in Chrift, and fet in heavenly places in Him that Peter laith, i Pet.1. 2. God hath begotten us to that happy hope in the Resurrection of Iches Christ.

Laftly

Him.

Lastly, He raised Himselfe, as who was the Lord from heaven, the quickening Spirit: Destroy this body, and in three dayes I will raise it up. Great therefore every way is the prerogative of our Lord I B s u s C H R I S T; even in regard of that Nature which was dead, but now is alive: He was flaine before the foundation of the world; Hee is raised up as the hope, and fore-runner of all our immortality. Thou lookest at His death, as thy death, and against all guilt of sinne and terrour of conscience threatning the Curfe, doest fay, I have borne the Curfe in my Gal. 3.13. Lord, made a curse for me: So against all terrours of bodily death hold this; I am raised up in CHRIST, for He is risen in all our names who beleeve on Him. If wee be-Thest.4. leeve that I B s u s is dead and risen againe, so also God shall bring those who are slept in Iesus (say to life eternall) with

> VERSE 19. For it pleased the Father, that in Him bould all fulnesse dwell.

TOw he commeth to give a reason of the former, o-Pening the fountaine, where the Man I E s u s CHRIST found such grace, as that in Himall of usshould be redeemed; that Hee should be God in Person. over all creatures, yea, the Head of His Church, filling all in all. Now the Reason is here set downe to be the good pleasure of God the Father. First, that the fulnesse of the God-head (for to it is best construed out of the second Chap Verf. 9.) and not only that the fulneffe of created gifts should dwell personally in this humane Nature, as a Temple. 2. That this Person, God man, should by the Sacrifice of Himselfe, reconcile all unto God. First

First then in generall, we see; That what soever the man- obf. bood of CHRIST is lifted up unto, it is the meere grace of God, not the merit of the Creature. What could this Man doe, which could deferve this grace, that it should be perfonally united with God, and so lifted up to be incomparably above all the Angels in heaven? And therefore Saint Augustine doth not doubt to make CHRIST the Sampler of God's free Predestination; the free grace of God appearing in none to much as in Him which is the Head of all. This CHRIST looketh to in His members; Lord I thanke thee that thou hast beene pleased to reveile these things unto babes and sucklings, and hast kept them from the wife and learned: Even fo (O Father) because it pleased thee: Yea, I doubt not, but as God did predestinate him of grace to this honour of being God in fellowship of Person, and of being the Prince of our falvation: So God in the Covenant He did make with Him, and the commandement He gave Him of laying downe His life, did ftrike ir, and fulfill it of grace, not requiring any thing Hee imposed on His Sonne more than duties of free obedience, which should of grace have that acceptance, and the glorious fruit which followed upon them; and therefore the Scriptures, yea; CHRIST Himselfe referres all those benefits to God's grace, which upon the death of CHRIST are given us. For it was the fatherly love of God, which made Him pleased in the death of His Sonne, and smell a savour of rest: not that the merit of His death-did extort so much derigore justitia. And truly that the second Person should ever beso joyned to our Nature was unspeakable grace: the Nature of Angels more excellent than ours, found not this favour ; He tooke not the Angelicall Nature, but the feed of Abraham. If a King doe but light and rest Himfelfe in some meane Cottage, it is no small favour : But for

Víc

for the immortall God to dwell by indiffoluble bond of union personally in such an house of clay as our Nature is (finne excepted) it is grace that cannot be comprehended: The greater, if we consider how that God sull of all Majesty and glory, by His incarnation, thus dwelling in the forme of a servant, did emptie Himselfe, by vayling

under this flesh the brightnesse of His glory.

We are then hence to learne; that all things must be ascribed to God's grace, and with Christ strotest in this; Father it hash pleased thee to give me Christ, this or that benefit in Christ, yea, to doe all both in me and Christ my Saviour, to the glory of thy rich grace: all must come hither, God hath made me good in His eyes for this or that. As for the Papists merit, even in rigour of justice, not onely in gracious sidelity, it is prejudiciall to God's grace, I think, not to be found betweene the Father and the Sonne, much lesse betweene our God and us, with whom it were woe, if all our merits were not free mercies. This in generall.

Now for the matter affirmed, which first is the Qualification of the Person to be a Mediator. 2. The work of mediation, touching which, 3. Things must bee

opened.

B

1 How wee are to conceive of the Person here spoken of in Him.

2 What is meant by all fulneffe.

3 What is meant by dwelling.

For the first, he meaneth the beloved Sonne as Man; 28 of the Person of Christ, as incarnate: the reason is, because the Sonne of God, absolutely considered as the second Person in Trinity, hath all fulnesse; not by voluntary dispensation, but by natural necessity; in as much as the eternals Father, never was not could be without His eternals

eternall Sonne, God with Himfelfe; this thing never was in the power of His free-will.

For the second, you must know that there is in Christ His Person a three-told fulnesse: The first fundamentall.

the other two following, as derived from it.

The first is the fulnesse of the divine Nature, which doth personally dwell with that Man-hood in Christ: whence it commeth to passe, that this Man is truly called God, that is, the Man-hood taken into fellowship of the selte-persect and eternall Person of the Sonne of God; so that it is become as a part of His Person.

The second fulnesse is the fulnesse of Office; to which even Christ Man is called, of being our Mediator, Priest, Prophet, and King: For in regard of his humane Nature now united to the second Person, He is as Man called to

be the Christ of God, that is, Anointed.

Thirdly, the fulnesse of created or habituall graces, wherewith the divine Nature doth fill the soule of Christ, which are not the divine Properties, but effects which the God-head worketh distinct from it; as the soule giveth the body a life, which is not the life wherewith the soule liveth (for then when the body dieth, the soule should die likewise) but is an effect of it. Now all of them may be here understood, for they are all antecedent qualifications fitting him for this worke, which in the next words is mentioned, especially the first.

Now for the dwelling of all fulnesse in Christ Man: the later two are in Him subjectively; the former, viz. the God-head, doth dwell in Christ Man, not as in the Saints, 2 Cor. 6.23. I will dwell with you, you are the bixner 'poor, the habitation of God, of Godby the Spirit; the Temple of the HOLY GHOST, which is onely a dwelling by relation of love and communion of the effects of it in grace; nor

Vfe I.

when God shal be all in al, which is likewise a dwelling together in regard of aboundant love manifested in the gift of glory; nor any such simple cohabitation; but it dwelleth with this man-hood as with a Nature which is taken to Vnity of Person in the Sonne of God, and so is through grace become of the substance of the second Person; So that He is now as truly said to be Man also, as before He was said to be God only: Now then the summe is; Christ as Man, or the Manhood of Christ hath the second Person of Trinity, God with the Father and Spirit dwelling personally in it; So that this Man-hood is essentially and substantially coupled with the Deity in unity of one selfence persect and eternall Person.

Secondly, it is anointed with fulnesse of Office and of Created gifts; that Christ God man, that every way filled, might be a file Person to work our reconciliation following, and to be an Head replenishing His Church,

which went before.

First then from the matter we see, what an all-sufficient Head we have: Looke to thy Nature in heaven. Such a man as hath Plenitudinem Potestais, in regard of office, full of all habituall graces, which our nature can receive, farre above all Angels, yea, full of that never drying Fountaine of life, grace and glory; it being taken into one Person with God, neither could he else beean Head quickening His Church. He that must fill all the blessed Angels and all the redeemed peculiar people of God, had need to have the Fountaine of lifere siding in him.

Which doth both reture that prefumptuous usurpation of the man of since, I meane the Pope, in challenging to be an head of all the visible Church; whereas Christ could not be our Head, were He not God as well as Man.

As

As also it teacheth us our duty, both whither to run for supply, even hither, to the Well-head of grace and life, all sulnesse is in Him; that we might draw from Him grace plenteously, grace heaped on grace. Oh blessed are those streames of grace which have this Head of living waters to feed them.

As likewise it teacheth where to offer prayse for the measure of grace we have received; we should be affected as receivers; in thankfulnesse to God, in humility towards men; For what have wee that wee have not

received?

Lastly, this is very comfortable, for if there be such a fulneffe in CHRIST, then what though there be abundance of finne in us and guiltineffe, yet there is a fulneffe in Him to remove it, and take it away; a fulnesse of mercie to heare our supplications, a fulnesse of merit to make a full atonement for our foulest sinnes, a fulnesse of favour to prevaile with His Father in any request; if therefore there be such a fulnesse in Christ as there is, be not discouraged: though thy sinnes abound, yet his grace abounds much more, they cannot be so out of measure finfull, as he is mercifull. Remember but the two metaphors in Scripture, I will scatter your finnes as a mist : I wil drowne them in the bottome of the Sea. Now the Sunne, by reason of his force, can scatter the thickest mist, as well as the thinnest vapour: and the Sea, by reason of his great vastnesse, can drowne mountaines as well as mole-hils. So CHRIST, by reason of the great vastnesse of grace that is in Him, is able, yea, forward and willing to forgive the greatest, as well as the least fins : For mercy though it be a quality in us, yet it is a Nature in God; now that which is naturall, there is no unwillingnesse nor wearinesse in do. ing of it, as the eye is not weary of feeing, the eare is not

weary of hearing: therefore though our finnes be never fo great and many, His grace is all-fufficient for the pardon of them. Now I befeech you take not this exhortation in vain for there is nothing more effectual to heale a rebellious disposition, and to cause a sinner to change his course, than to bee fully perswaded that hee shall be received to mercy, and that his finnes shall be forgiven him in Christ. Therefore let this fulnesse of mercy in Christ be an effe-Auall motive to us all to come in, and to give up our felves wholly to Christ, to serve Him with perfect hearts all our daves.

Secondly, marke, Into what glory our nature is exalted, that God should dwell personally in our nature, and take it to Himselfe, so as to be of the substance of his Person: It is an unspeakable dignity; all the conceits of men and Angels put rogether, cannot devise an higher exaltation of it: See s Ioh3.1. what love the Father bath shewed us, that we should be called the somes of God; having the title and thing through grace of adoption; but that our Nature should be made the true Naturall Sonne of God, of the substance of His Person. what admiration is here sufficient? Which must be taught diligently to the people, for this is the rocke to fee the Son of God, God with the Father bleffed for ever, Personally existing in this our Nature which Hee hath taken unto Him: to fee God dwelling in this His owne fouleand bo-

die no lesse now through free grace of His Person, than my foule and body are of mine. This is the rocke against which Hell-gates cannot prevaile, this is the onely rocke of Israel. But there is place of speaking more fully of this

in the next Chapter.

VIRSE 20. And by Him to reconcile all things unto Himselfe, and to set at Peace through the bloud of His Crosse both the things in earth, and the things in heaven.

Now followeth the benefit: hee had said before, In Christ wee had pardon, and were received to favour: Now he sheweth the ground of this, viz. It pleased God, as to qualifie the Person of Christ in manner above-named; so to doe it, to this end, that we might by Him be reconciled: The benefit is first simply propounded, then applyed: The simple propounding hath two parts:

The thing to be done by Him; To reconcile all things to Himfelfe.

The manner of doing in those words, Pacifying all things by His bloud.

Marke first in the coherence, What gave occasion to the Observ. incarnation of the Son of God, viz. our enemy like estrangement from God. We fee here that to the intent God might reconcile us, He calleth His Sonne to be a Mediator : Evill manners give occasion, as we say, to good lawes. You know what brought forth first that secret of the Gospell, The Seed of the woman (ball breake the Serpents head : This Gen. 3. is the nature of God, to bring light out of darkneffe, to overcome evill with good : As there is nothing to good which the Divell will not draw evill out of ; as when he perverteth this grace shewen in Christ, to become a cloake of wantonnesse; which Gregory observing, exclaimeth, o fælix flagitium! and indeed the event to the faithfull is happie; but we must not take heart to doe evill, that the miracles of grace might be discovered: you know what she Apostle faith; Shall we finthat grace may abound? God Rom. 6. 2 forbid :

obs.

obs.

forbid; though the Physician restore life with poyson, none will therefore eat it who is wife; but let us expresse the vertue of our heavenly Father, who hath called us out of darknesse into His marvellows light; and learne out of evill to doe good, and to wound the Divell with his owne

wcapon.

Secondly marke, that whereas we were the offenders, and should have sought to God, He doth, when we goe on in our enmitie, seeke out a way to reconcile us. Observe then, How God followeth froward man; He had never done but good by us, we had revolted to the divell from Him, highly provoking Him, yet see He seeketh us. O gracious Shepheard of foules, that commest downe from heaven to feeke stray foules; that are as willing to wander as they wickedly strayed! God was in Christ reconciling the world, you never heard the world first fought Him; mark it, for it fetteth out His love, Hee is faine to love us first, and to overcome our peevish wickednesse with love, or we should never leave our enmitie.

It teacheth us our duty, rebuking the pride of many, Víc. who, if one have done them any wrong, and bee stiffe through weaknesse, they will say, A God's name let him feeke to them, they are as good as he, they are fure he did the injury: But what if God should have stood on such nice termes with you ! Let us overcome evill with good ; doe good to those that hate you, Seeke Peace, and follow after it, when through peevishnesse of men shee is running

from you.

Thirdly marke, That Christ must have the God-head first awell per sonally in Him, before He can take up the matter betwixt God and us. Whence note, what it is that maketh the death of Christ accepted for all our reconciliation, even this, that He is not bare man, but God alfo. God was in Christ reconciling

conciling the world to Himselfe; who not being God durst have ventured on this worke ! I Sam. 2, 25. If man offend, the Judge can determine; but if a man sinne against the Lord, who will plead for him? who could have endured the wrath which was to be borne, before attonement could be made ? whose death could have beene a sufficient pacification ? the Scripture doth hold out this with emphasic ; God hath redeemed us with His bloud : the great Act 20.28 God bath given Himselfe for us, to redeeme us and purific us Tit. 3.14. to Himselfe a peculiar people Zealous of good workes. It is God Rom. 8.

that Iuftifieth.

Which doth first serve for confutation of the Papists, The La who though they yeeld Christ God-man, yet will have His facrificing, praying, &c. onely to come from His humane Nature; whereas all the efficacy commeth hence, that the divine Nature, and the humane are conjoyned, as the body to the foule, the humane nature being but an instrument to the divine : neither is it absurd that the fame Person who as God is to be prayed unto, should as God-man pray to Himselfe, as God abiolutely considered with the Father and spirit: for Christ susteyneth a double person, one as God absolutely considered with the Father and Spirit and offended by man, as they; another as God-man undertaking to reconcile man offending to the Father Himselfe, and the Spirit offended.

This doth teach us what we must looke at in Christ: if we will have our consciences comfortably settled in the perswafion of our reconcilement, we must looke at Him as God, who goeth betweene us and God; this doth fill the conscience, and fill it with good hope. When we have offended some great personages, if some meane one should moove them in our behalfe, it would not so stay us: for we know they will often not heare them speake ;

or have them in light regard, if they doe give them the hearing; but if we can procure such as are their peeres to deale effectually for us, we doubt not but that things shall be well compounded; what will they deny to such as shall be equal to themselves, and most neerely acquainted with them? so with us, coc.

Now in the coherence it felfe these things being marked, come wee to the action it selfe, where are three

things.

I The reconciler, by Him.

The thing to be reconciled.
 To whom these things were to be reconciled,
 to Him: which is to be supplied out of the ver.

before, where either Top 360, indefinitely, or Top Total, may bee understood: out of the first and third circumstances, wee gather these

things joyntly.

By Him: Observe hence; Who is the worker of our reconciliation with God; even this deare Sonne: the Father
testifieth from heaven, saying; this is my beloved Sonne in
whom I am well pleased: So Rom. 3. 25. Him hath God set
forth (speaking of Christ) as a reconciliation, as a propitiatory facrifice in which He would returne into sayour
with us. God was in Christ reconciling the world to Himselfe. The Father and the spirit reconcile us to themselves, but by Christ; Christ immediately by Himselie
doth procure us sayour: and this was it which all the atzonements made by propitiatory sacrifices did presignify unto us; even how this High Priest Iesus Christ should
with the sacrifice of His bloud make God and us one againe in mutual love, as He and His Father are one.

Which doth let us fee what we must looke to in all terrors of conscience caused by apprehension of Gods.

wrath,

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wrath, even to lesus Christ. He hath with His bloud quenched this wild fire, for Gods wrath is a consuming fire. We with screenes doe keepe the fire from face and eys; but they are wise which put between their soules and Gods wrath this screene of Christ His reconciliation, least

this fire burne to the pit of destruction.

This must make us cleave unto Christ, even tolet our tenderest bowels love Him that hath done this for us : ô if one doe but take up some hurtfull jarre betwixt us and some other whose favour we have found very beneficiall, whose displeasure we find very prejudiciall; wee would be very thankefull to Him. If one should mollific the Kings displeasure and make Him favour us; would we not with all love imbrace Him ? Christ hath healed worse things betwixt God and thee, love Him with all thy foulc. If one should interpose his mediation to the King for fome malefactor, say a Theefe that hath greatly wronged fome man in his estate; the King will fay, out of justice thou must fee the dammages done bee made whole, and undertake that he shal leave that course of life; els in justice and wisedome, I cannot but refuse the suite: even so if Christ had not given such satisfaction as was accepted and undertaken, to kill the raigne-of finne and enmity against God for the time to come; this bleffed reconciliation could not have beene concluded.

The use of it is to stirre us up, if we have care to have vse I. God reconciled to us, to make sure that our sin is covered, and that there be no entirity raging in our hearts against Him for hereafter. As he said to Iehn, peace Iehn? he answer'd, how can there be peace while: Iezabels for nications are not revenged? Say thou to God in thy enemy like courses, not subject to his commandements, are thou reconciled Lord? He wil say, how should I thou hast that uncovered

in

061.2.

in thee which maketh all the quarrell; for I cannot fee

iniquity fo as to like of it, Iam God that hate it.

This teacheth us what is the true way of reconciling, to take away that which maketh the difference, for else truce we may have (which fouldiers hostilelike affected have) but true reconcilement will be far from us.

Marke, in what all our peace is grounded, the bloud shed of Iesus Christ: the phrase is to be noted, by the bloud of the Crosse; by Him; the latter pointing at the excellency of of His person, as the thing which made His bloud-shed so forceable. This purgeth all our sinnes saith Saint John.

of His person, as the thing which made His bloud-shed John. To so forceable. This purgeth all our sinnes saith Saint John. This doth worke a death of sinne, our sinfull life being crucified in Him and through Him; this maketh way for the Father of all mercies to exchange (and that without wrong to His justice) His just wrath with fatherly savour, yea the conspiring Angels, with the heyres of salvation, and joy they have in them, yea peace whall the creatures; yea inwardand outward agreement of man with man must hence be derived: for what breakes downe the partition wall; what killeth sinne in vs, but this alone? ô pretious bloud that cryest not for revenge, but speakest better things then the bloud of Abell! But here three ahings are to be layd downe for the cleering of this point.

I The true order of our reconciliation.

2 What is meant by the bloud of His Croffe.

3 Why the Scripture doth attribute this every where to His bloud and externall sufferings.

To the first, we are reconciled in this order: (1) All cause of inward and outwardenmity is taken away, the matter of enmity betwixt God and us being sinne; betwixt man and man, Iew and Gentile, the ceremonial law; now Christ by His death did take both away: (2) This done away, God doth lay aside wrath, and is quieted toward us?

God

God is faid to finell a favour of rest in Christs death : fo that He faith, wrath is not in Me. (3) He doth come to take us to grace, and sheweth us the favour of a most mercifull

Father, and in this is perfect reconciliation.

2 For the second, this phrase is a Synechdoche, blond is put for a bloudy death upon the Croffe; and bloudy death on the Crosse doth together note the curse of the Law felt in His foule who indured it, Gal. 3. 13. Christ hath redeemed us from the curse of the Law, when he was made a curse for us. Now though Christs intercession hath His place in appealing God, and other actions, yet His death is chiefely named, because the force that other things have to pacify God, is derived from this facrifice. which Christ the Sacrificer Himselfe offereth. Againe, He fo often nameth bloud, not to exclude inward fufferings, but because this was more easily knowne being visible. 2. The curfed manner in which it was shed, that is, how it was shed, so that His soule did feele the wrath of God against finne, the curse of the Law, for in thesetwo stands the vertue and excellency of Christs Passion.

This Doctrine is a looking glaffe to us, wherein we vie 1, may fee the heavy displeasure of God against fin: heavy it is which could not otherwise be reconciled; sinne is good cheape men thinke; yet we see it was of that haynous nature, that the pardon of it could not be purchased nor obteyned, but by the shedding of the dearest bloud in

the heart of the Sonne of God.

It letteth us fee CHRIST His love to us, and to our

peace.

It gives us to understand in what pretious account we are to have this benefit; if we should buy a thing with a maffe of money, how charily would we keepe it? but this and the other are bought, not with filver, and gold, but with

the pretious blond of CHRIST.

observ. Marke lastly, the thing in which the Fathers were reconciled to God, it was Christs sufferings in heaven, which
did need reconciling to God by bloud, but the sinne of the
just, who were dead in the faith of Christs to come?
Now as we see, they by the faith on this bloud had salvation, Atts 15. 11.

Quest. How can they be said to be reconciled to Go D by christs sufferings, who were in heaven with God before

He fuffered ?

This is faid, not in regard that now the benefit was applyed in them, but because now the thing was done, by force whereof they had reconciliation, that was now actually exhibited, whereby they in former ages were taken to mercy: the fins under the old Testament are said to be forgiven in Christs death, Heb. 9.15. because then that was done for which they were pardoned, though the pardon was given forth before. 2. Because these things were now actually passed twixt God offended and God man our furety and Mediator.

This letteth us fee how Christ hath beene in all times

the onely atonement twixt God and us.

Lastly marke hence, that the Fathers were in heaven before Christs ascension: Psal. 73. Then guidest me by thy counsell, and takest me to glory. The Saints dying, goe into everlasting Tabernacles, now what is an everlasting mansion, never to be changed, but heaven? V R R R B 21. And you which were in times past strangers and enemies, because your mindes were set in evill workes, hath Hee now also reconciled.

Now He commeth to fet downe this benefit with application to them unto whom he wrote.

I Making way to it, by remembring their for-

mer misery.

2 Hee mentioneth the benefit applied in them with the manner of working it.

3 Openeth the end of it.

4 By way of caution adjoyneth the condition of

perseverance. vers. 22.

First then in generall from the Apostle his example, note thus much : That we must not onely teach in generall, obf. but apply in particular the things of the Goffell : So Saint Paul doth every where : the nigher they are brought, the more they affect. To tell a whole Towne there are priviledges bestowed on it, doth not so much move, as to tell them of this or that houlhold that fuch and fuch things are bestowed upon them. And therefore that Sacrament which commeth nearest, Take eate, this is my body given for thee, it is most helpefull to particular affiance. Beside, such is the infirmity of many of Gods Children, that if like a Nurse, you doe not feede them, putting the meate of their foule by particular application into their mouth, you may famish them, at least keepe them low in this heavenly grace. Againe, there is such an indiligent carelesnesse that we let them hang in the ayre, unlesse they be brought the nearer to us: that which is fayd to every body is fayd to no body, let it therefore be exemplary for our imitation.

2 Marke

brance, what they had formerly beene taught: teaching us, that we must not forget our miserable condition by nature: worldly advancement maketh meane ones forgotten, the Priest (as we speake) forgetteth he was Clerke: but our spirituall dignity must therefore be with bearing in mind

2 Co.6.11 Our naturall misery. Such were some of you, but now ye are

washed, &c.

I For this is a ground of meekenesse, it is like the Swannes blacke foote, which when we behold, will humble us.

2 It stirreth up holy groanes, O miserable man that I am! Rom. 7.24.

3 It is a good fallad, and maketh Christ with His be-

nefits tafte better.

A It is a good spurre to fruitfulnesse for the time to come. As you have given your members servants unto uncleannesse, and to iniquity, so now give your members servants unto righteousnesse in holinesse.

5 Againe, it is the ground of a holy blush wherewith Rom. 6. 21 all must walke before God. What fruit had yee in these

things, whereof ye are now ashamed?

We must therefore heare on this side, when we are told of our naturall estates: you must not tell of your former lewd led lives in a bravery, but beare them in mind, and speake them when it is for edification, even to glorify Gods mercy, to further meekenesse, and holy shame-faced nesse in us.

Nowfor the particular, hee fets downe their mifery

two wayes.

In regard of their external constitution, you who fometimes were strangers: Supply it out of the Ephes. 2.12. from the Common wealth of Israel a that is, you who sometime

time were not fo much as members with the Church by outward profession and lociety, much lesse of it (as Saint Iohn saith, they were amongst us, but not of us, therefore they went out from us.)

2 In regard of their more inward condition: partly flanding in the quality and disposition of their mind, which is here set downe, enemies in minde: partly in conversation, in evil workes; in which we have set downe.

What is a most miserable condition, viz. not to be a member of Gods visible Church, to be a stranger to the societies where Gods word is preached, discipline practised, where those duties stourish, to which the communion of Saints doth tye ns. They that are estranged from Gods Church, can have no society with God: He is walking amongst the golden Candlesticks, amongst His Saints onely, where two or three are met together in His Name, He is present among them.

As they have no acquaintance with God, so they are under the power of Sathan, where it is that Saint Paul calleth excommunication, the giving up to Sathan: Hee that hath not the Church for his Mother, cannot have God for His Father: In a word, heaven and earth the Eden and Paradise of God, is His Church: So that miserable is that state: neverthelesse this was ours sometime in our predecessors. We were all of us alients from Israel; but God hath kept us for happy times.

Let us therfore be thankfull and bring forth fruites least Vse 17. he take away our Candlesticke, and deface the face of our Churches; causing us to want our holy assemblies.

Let us not leave our fellowship, and estrange our selves from Gods people, from the assemblies, as Brownists, and other Novelists doe. To be discommoned a Towne, for a Citizen to be banished a City is a great reproach, but to be an exile from Gods City and discommoned

from:

from the communion of Saints, this is lamentable in. deede : being alients from this Common wealth of the Church, they have nothing to doe with the covenants of grace and of the Gospell; but strangers from all meanes of falvation.

This letteth us fee that all true comfortable affinity. kindred and fociety is in Christ onely, and in the Word and Ordinances: count all strangers that are not allyed to us in Him; count them forreyners that will not communicate with us in the Word and Ordinances of G o D: strangers, as men of another Nation, though never so neere allved in Nature : and let our neerest society, fellowship, and acquaintance be with Saints and holy Christians, in the word and ordinances, as our neerest kindred; our spirituall brethren in CHRIST. Therefore Abraham after he was called of Go D and fanctified. was commanded to come out from his kindred and fathers house, to count them Aliens and strangers, to seeke new kindred, a new Nation of his owne nature and bloud, the generation of the righteous. Why fhould we like prodigalls withdraw our selves from our fathers house, and bring upon our felves, by fuch fingular feparations, this great misery, to be estranged from them who are Gods true Ifraell ? Againshe faith, they were enemies in mind and workes.

Observ. affection, and action : note hence : What is our estate by nature, we are enemylike affected to God and His people : the Rom. 8. wisedome of the flesh is enmity against God, it is not subject to the Law of God, neither indeed can be. In his Judge. ment, he counteth the things of God foolishnesse, in his affections he doth not iavourthem, he counteth of His Commandements as a yoake intollerable, and maketh a tush at fincere obedience: so for the Saints, the righteom

is an abomination to the wicked. Were not the Iewes a Gal.4.29? mocking in the mouth of the heathen? did they not re-

proach them for their circumcifion ?

To let us see our selves: we are altogether by nature Vse 1. thus, heathens, beasts the most of men in part; we have a law in our steph rebelling against the law of our mindes; not enduring the spiritual obedience of Gods law. What is all our love of this world: know you not that the amity of the world is enmity with God? If a woman cared not for her husband, but were bent to the imbraces of other men, were she not enemylike affected to him? so we to God: what is enmity if this benot? not to care for him and his wayes, to incline and looke another way: for the Saints, they are our enemies as we thinke, and they are hatefull of all other to us: our spirituall phrensie like not them of all others, whose presence doth binde us in some sort.

We must labour to be changed, seeking to God to give us another mind: who can endure to heare these termes, thou art an enemy, a hater of God, yet who laboureth to be free of the thing, praying to God to purge forth the secret hatred which maketh him hee cannot affent to, and affect that which is good? Could an honest woman find a heart strange to her husband? would shee not be ashamed of it, labour to the contrary? does thou sinde a heart averse not affected toward thy God? ô wilt thou not cry, who shall deliver me from this body of death? Seeketo God to put enmity against the seede of the Serpent, and to circumcife thy heart, making thee love Him. Who ever bardened his heart against God and Deu.30.6. prospered?

Your mindes were fet in evill workes: ] By repeating the words from the part of the sentence before, it teacheth thus

obs.

thus much: What it is that maketh discovery of this enemy-like affection, our naughty actions, when we do that which crosseth God's will; that evill worke is the triall of the inward affection; He that loveth me, keepeth my Commandements: he that keepeth them not, and faith he knoweth me, is a lyar, and the truth is not in him. As the tongue is the interpreter of the minde, so is the action to the affection. A traytor, we see, may be a traytor in heart and not in attempt; but when his treason breaketh forth in some disloyall action, then it is manifest that he bare a trayterous heart: So it is with this inward corruption, when now ripe, it practise that he rebellion of it in the workes of unrighteousnesse.

Vse.

Which meeteth with such as will say they love God, he were unworthy to live that is an enemie to God; but if we looke at their course of life, they leave the wayes of God, and will have leave to walke in their owne wayes: This is to give God good words, and speake Him faire, but indeed to deny Him.

Object.

But we have no fuch intention in any thing we doe.

If we through ignorance finfully contracted, doe not know that we finne against God, when we doe, this mitigateth not our offence. If one should make himselfe drunke, and after practice against the life of the King and State, would this excuse him from being a traytor if he say I had no such meaning in that I did, I meant the Kings person no hurt?

Lastly, marke hence, That men by nature are altogether occupied in evillworks; None doth good, no not one, the thought of man is evill onely, and continually. It is strange how the natural man is devoted to his owne wayes, which are all evill. He museth mischiefe on his bed, hee sleepeth not, if hee have not done his mind. For his mind is as meat and drinke

to him, and hee is fasting, not able to take rest when hee hath not essected it; He committeth sinne, and doth his owne will with greedinesse, he hateth to be reformed in these wayes. Finally, doth not onely doe things evill, but applaudeth others that doe so with him. Which things may open this truth, that naturally a man converseth, and maketh a trade of evill workes; for sigges cannot bee gathered from thornes, nor an evill tree cannot doe other than bring forth evill fruits.

We are no murtherers, adulterers ? &c.

Object.

There are two forts of evill workes : some apparantly Answ. fuch as the light of nature condemneth; Others more close, which have the shew of externall righteousnesse: now fuch are honest courses world-ward, without religion, and the Pharifees course externally both honest, and religious, but yet wanting the power of godlinesse, of which our Saviour testifieth, That many things glorious in mans eye, are abomination before God. Would not every one condemne such a course in a servant, if he should fpend his time, doing things that had no hurt in them, but out of his owne head, never vouchfafing to know his mafters minde in any thing; if he should doe the things bidden him, but when his mafter would have them done thus, he will doe them after his owne fashion: and when his master saith, doe such things first and chiefly, after take these in hand, hee shall let the principall alone, and onely be occupied in the other; were not this a wicked course in a servant. This is the course of every honest naturall man, that is no more than honest world-ward.

To urge upon menthe unrighteousnesse of their wayes, Vse 1. yea, of those wayes which may be called righteousnesse in comparison of the other, that they may count all losse to be found, having part in grace through C HR IST.

To shew us the difference of one converted and not converted: the one flippeth, and intendeth and endeyoureth to doe good, though evill be present, and steppeth in everywhere; the minde of the other is fet upon evill: the one beareth the presence of it, mourning under it; the other committeth it willingly, he lyeth in evill, he taketh care to fulfill the lusts of his flesh, hee is a worker of iniquitie.

VERSE 22. Hath He now reconciled, in the body of His flesh through death, to make you holy and unblameable, and without fault in His fight.

TItherto of their former Condition. Now he having beaten them downe in remembrance of their mifery, doth raise them up in recounting Go p's mercy. Obferve hence in generall: As wee must looke with one eye Observ. downe to our unworthinesse, so wee must cast the other upon God's mercies to us. Thele two doe well together the one corrects the other: fo that both as wholesome purging medicines without interlacing restoratives, will weaken too much. I Cor. 6.11. Such were some of you. but now yee are washed, &c. Eph. 2.13. Now in CHRIST I E sus, yee which once were a farre off, are made neere by the blond of CHRIST. Tit. 3.3,4. We also in times past were unwise, disobedient, deceived, &c. But, when the bountifulnesse and love of God our Saviour toward man appeared, &c. This is to be noted from this: that Paul doth not shew them their estate of Nature alone; but being a bitter pill, doth gild it over with annexing their comfortable condition in CHRIST.

We must learne to compound these meditations, now taking

V/e.

taking a course in remembring our wretched estate; now refreshing our selves in recounting the blessed benefits we have by CHRIST: as men will walke in some garden or orchard, or go a while to some pleasant exercise, when

they are wearied with bodily labours.

2 From this, that such are reconciled, marke the free and Obs. large grace of God: if we had beene enemies in heart only. it had beene much to finde favour; but where wee have made a trade of evill workes, and lived all our lives in open rebellion, how undeferved and how rich is the grace which giveth pardon. If the King doe pardon one whose good will is doubtfull, and take him to grace, it is much: but when one hath lived in making attempts on his perfon, then to forget and to forgive, were more than credible clemencie. The love of God is feene in this, that when we Rom 4.10 were enemies, He gave His Son to reconcile us. It is the grea. rest love that ever the sons of men enjoyed. Hereby wee 1 Ioh.3.16 perceive the love of God, because He laid downe His life for us. Herein is love not that we loved God but that He loved us, 1 Joh 4 10 and fent His Sonne to be the propitiation for our finnes. See how the holy Apostle speaking of the love of God, still layes his finger upon the matter in this:not in noble birth. in high Parentage, no, no, away with that carnall plea, I hope the Loa b loves me, why e because He hath kept me to this day, and He hath given me wealth and health. No, in this it appeares, that He died for you; make this good to your foules. In the time of the old Law, there were as it were some shadowes and glympse of Gods love; but now CHRIST is come, the Sunne shines in his full brightnesse. The blessed A postle who was almost as neere CHRIST's heart as his body, stands admiring at this love; So God loved the world; as who should fay, so Ich 3.16! wonderfull it is, I cannot expresse it, it even ravisheth

my heart to thinke on it; but so it was, that God should stoope to man, and Majesty to meanenesse, and Heaven bow to earth. The Reasons hereof are divers.

The first is taken from the Partie that loved us, it was God bleffed for ever: had He fent to a poore man, in time of milery and poverty, honour or money, it had not been fuch a wonder; but that he should fend his Son, and that to die for us, this is miraculous: It hath bin heard that a man hath sent a Pearle to his friend, but this was never heard that any should fend his whole treasury; but God hath not spared to send all His whole treasure. Coloff. 2.3. the Text faith, that in Him are all these treasures of wildome and knowledge. Heare this all you poore creatures that have any part in C H R I S T: you complaine you are poore, comfort your selves in this, you have a treasure better than the best gold in India, you have the treasures of heaven, how then can you be poore? Confider this: when the least favour was too much for us, and the smallest mercy more than we deserved or desired; yet God accounted the greatest favours too little for us : earth He hath given to us, and that's not enough; heaven Hee hath prepared for us, with the joy and glory thereof, and yet that's not enough; He hath fent His Spirit to guide us, His CHRIST toredeeme us, nay, He hath bestowed Himfelfe upon us, hath laid downe His life for us, that by His death we might live.

As the person is incomprehensible, so the excellencie of the worke is beyond our reach or conceit; me thinkes this love goes beyond God Himselfe. The excellencie of

it appeares in two particulars:

In regard of the difficulty thereof: had the Lord sent CHRIST to have beene a King over us, or a Ruler among us, what a comfort had it beene? Should a King send

fend one of his favourites to a poore creature in prison, how would it comfort him? but to fend his fonne, hee would thinke it unspeakable and transcendent love: The LORD I B sus hath done much more than this He came down from heaven, where He fate at the right hand of God, and is now bleffed for ever, he fuffered here by most wicked wretches the cursed death of the Crosse; that Blessednesse it selfe should be accursed, that Life it felfe should dye, that Glory it selfe should be ashamed, that Happin Te should become misery; Nay, yet to goe further, that He should be content to lose for a time the fense and feeling of the love of His Father, not onely to forfake His being, but thus to be tormented for a company of traytors; He that bare up the whole frame of heaven, was scarce able to beare the burthen of our fins, but was even crushed under the waight thereof, in that Hee was forced to cry, My God, my God, why haft thou for fa- Pfal 22. 1. ken me? 'Tis true as He was a Son, Hee was alwayes beloved; but as He was a furety, He was not fo; if this be

most free love and large grace, judge you.

2 Adde to this the good of the worke, it is that which gives good to all other goods, so that without this we never had enjoyed any good truely good. There are two things that hinder our good: 1. The poyson of sin that defiles us, and poisons all the creatures.

2. The just anger of God for our sinne, and that curseth all; had not C H R I s T dyed, these would never have beene re-

moved.

Confider the unworthinesse and basenesse of those for Reas. 35 whom Hee dyed. Wee dye because of some worth in a man, or some benefit formerly received from him: but Christ dyed for sinners, for enemies to Him, traytors against Him; this is the wonder, the miracle of all K mercies:

mercies; I may fay of CHRIST, what Saul of David, Who findes his enemie and flayes him not? but who findes his enemy and dyeth for him? Had He dyed for Angels, it had beene no great wonder, but for a Son to dye to redeeme a flave, to pardon a traytor, to free a rebell, this is unspeakable.

Reaf.4. To shew the abundance of grace, Where sin aboundeth,

grace aboundesh much more, Rom. 6.2.

Reas. 5. To shew us prefidents of mercy, as Saint Paul saith of himselfe.

brance: Oh suffer not this kindnesse to slip out of your minde, that a company of miscreant wretches should be beloved, saved, and a Sonne slaine; reason cannot reach it, religion doth not desire it, nature doth not require it, nay, justice doth not exact it, only love hath done it: Oh with David call earnestly upon thy soule to praise the

Pial.103.1. Lord, Praise the Lord 0 my soule; againe and againe, awake 0 my soule and praise the Lord; when we have done what we can, it is not enough, oh that we could doe more when we have done what we can, call upon the Angels for help, Praise the Lord all yee Angels and hoasts of the Lord. Let a poore soule goe aside and thinke with himselfe, Good Lord, how comes this, that the Lord less should dye for merif it had beene a creature, or an Angell that had done it, it had not beene so much; but a Son, the beloved Sonne of God to doe all this! heaven and earth, Angels and men can never sufficiently admire this.

what will ye doe now for God? I will say nothing, your hearts shall speake: Hath C H I I S T done thus for me? then I will labour to walke answerably to his love, and in some measure worthy thereof; that's the right use. Had a

man but common reason, or good nature in him, he must needs thinke it a vile thing to be a traytor againe to that God that hath beene so mercifull to him. Be not content fometimes when the fit takes to stumble upon a good dutie, but thinkeall too little for Him, that thought not His heart bloud too little for you; be frequent in prayer, and abound in holy duties, live no more to your felves, but to CHRIST. CHRIST dyed for us; But wherefore: that we should live in sinne still? No, but that wee should dye to fin, and live hence-forth not to our felves, but to Him: Nay, faith he, the love of CHRIST constraines mee: Most mercy requires most duty, the greatest kindnesse asketh the greatest thankfulnesse at the hand of the receiver. It was that which Mofes pressed upon the children of Israel to remember alwayes to praise the Lord for His goodnesse, that had so miraculously delivered them from the hand of the Ægyptians, and carryed them thorow the red Sea: Oh how much more should we praise Him for this? that He not onely redeemed us from Ægypt, but from Hell, not onely from Pharash, but from Satan? therefore above all admire this, and yeeld your foules and bodies, and all you have, wholly to the service of the Lord: when any temptation violently preffeth in upon you, speake to your hearts, and tell them, as sometime the Apostle Paul did the Corinthians, 1 Cor. 6. 19, 20. Know yee not, that your bodies are the temples of the HOLY GHOST, which is in you, and that you are not your owne? as who should say, ye know it full well, that ye are not your owne, ye were bought at a deare rate, even with the bloud of CHRIST; why then doe you follow finne, and ferve your lufts? for hame away with this ill dealing, and give every man his towne: let G o p have His, and the Divell his: downe with this harred and Pride, fend them packing. K 2

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packing to the Divell from whence they came; and refolve to fay thus, if finne presse in upon you: I am not mine owne, the Lord hath bought all, and therefore Hee shall have all. Say to Satan, I am pressed to serve the King, I have received presse-money at the hands of the Lord Iesus Christ; therefore be gone.

Imitate Him, Love your enemies, doe good to them that

hate you.

Not to despaire of Gods grace for others without, who

yet are enemy-like affected toward Him.

To assure us that Hee will not faile us, till Hee hath brought us to salvation, now we are friends, who when we were enemies did reconcile us.

Now for the Particulars in this benefit repeated:

I He setteth downe the fact of reconciling us.

The instrument, in the body of His slesh, that is, His humane Nature; a Synechdoche. Heb. 5.7.

In the dayes of His slesh He offred up strong cryes to God. For this our Nature is an instrument perfonally united, wherein the second Person workerh, and by which, as by a conduit, Hee conveyeth our spiritual life.

3 The manner, by death.

4 The end of this our reconcilement, that Hee may prefent you holy &c. that is, Pure: for holineffe is nothing but an univerfall godly pureneffe; then negatively, by denying any remainder of fpot or corruption inherent which dwelleth in us.

From the end marke thus much: That every one who it come to finde sinne forgiven in Christ, shall one day be made glorious before Him: This is thus gathered; Christ doth reconcile us to God, to this end that Hee may present us glorious

glorious before Himselfe: Now either Christ must be frustrate of His purpose, for which He spendeth no lesse than His bloud, or else all true beleevers reconciled to Ged through Christ His bloud, for this purpose shall obtaine this end in due feafon. Which is so certaine, that Saint Paul doubteth not to affirme, according to the propheticall manner, Such whom He hath justified, He hath glorifled; because hee hath begun it in the worke of grace, and will not leave till He have fet them with Christ glorious in the Heavens. See Ephel. 5. 26, 27. Christ gave Himselfe for His Church, that He might sanctifie and cleanse it with the washing of water, by the Word, that Hee might present it to Himselfe a glorious Church, not having spot or wrinkle, or any fuch thing : but that it should be hely and without blemish. If we buy a thing at a deare rate for this or that purpose, will wee when the thing is bought and paid for, not usoit to that end ? it must bee because wee were not provident enough to fee the best use, our afterthoughts proving wifer, or because some difficulty commeth betwixt us, which we cannot overcome, or that we are inconstant, or that we did purpose it not absolutely, but conditionally, which condition was out of our hand, in the power of another: But for inconstancie, impotencie, or improvidence, who dare afcribe them to the only wife, eternall and unchangeable God? Would a man with all his substance procure himselfe contracted with purpole of mariage, and when he had brought it hither thus dearely, leave her then, and not take her to house? Shall God with His bloud bring us to be contracted to Him by faith, get His Fathers liking through Him, and shall Hee not when the Father and allis pleased, take us home to dwell with Him where He is? This shall suffice to shew the truth of it.

Now for the manner of it: Thou must know then that for good purpose, it is an ancient custome, that Contracts goe before mariages, both to trie the constancie of the couple, to encrease their mutuall desires; after a certaine time thus passed, they are publikely presented one before the other, and the mantaketh the woman home to house: Thus it is with the Lord Iesus; He is contracted to us, but yet to trie us how we will hold to Him, and because our wedding garments are but in making, He stayeth till He come to ludgement, and then all being finished, we shall bee presented before Him, and bee taken to house, even those heavenly mansions with Him for ever.

YERSE 23. If ye continue, grounded and stablished in the faith, and be not moved away from the hope of the Gospell, whereof yee have heard, and which hath beene preached to every creature which is under heaven, whereof I Paul am a Minister.

There followeth now an exhortation to perseverance, delivered conditionally, If yee continue, &c. Where first it may be demanded, whether we be not reconciled to God absolutely and freely, without any condition of persevering? Whereunto I answer; that if you looke to the cause of our reconciliation, we are reconciled freely and absolutely by the bloud of Christ, not by any thing in us past, present, or to come, and our reconciliation hath alwayes perseverance joyned with it: But if you looke to the proofe and triall of it, whereby we know who is reconciled, and who is not; then reconciliation hath with it a condition of persevering and continuing, that is, no man

man is reconciled, but he continueth. So that perfeverance is a condition not causing reconciliation, but proving it.

Observe hence, Whosever is partaker of the benefit of Observenciliation by Christ, must persevere founded and established &c. and whosever continueth not, but is removed from the hope of the Gospell, hath no portion in this reconciliation by Christ. He that continueth to the end shall be Mat. 24.13 saved. To him that overcommeth I will give a crowne of life. Rev. 2.10. As the Israelites that desired to turne backe into Ægypt, though they came out of it with joy and gladaesse, never entered into the Land of Canaan; yea, Lot's wife that did Gen. 19. but looke back with a minde set upon the riches and pleafures of Sodom, is lest as a fearefull example unto all revolters. Let us therefore cast our accounts before hand, and beware that wee bee not removed from our profelsion.

But what need we to be admonished or exhorted here-object. unto, when it is certaine all that are truly reconciled shall continue, for whom He loveth, He loveth to the end; and

it is not possible that the Elect should be seduced.

Matth. 24

This doctrine of the certainty of our continuing, and Answ. this exhortation thereunto, have good agreement among themselves; for He that hath ordained we shall not fall away, hath also appointed the meanes whereby we are kept from it, whereof this exhortation is a Principall. Our dayes are numbered: shall we not therefore seeke to prolong our life by food and rayment, or shall we therefore cast our selves into the fire or water, because we cannot dye before our time? God hath promised never to destroy the world againe by water, but that there shall be seed-time and harvest to the end of the world; shall we not therefore sow nor reape our corne? When Saint Paul was in danger of shipwracke, the Lord promised by an Angell,

Ad. 27.31. Angell, That not a man among them should be lost; yet when the marriners would have left the Ship, hee cried out, except shefe men stay, yee cannot be safe.

Now two things are to cleave to God, Act. 11.23.
A diligent, constant, and religious use of the meanes.

Who fo observeth these two things, shall never fall; contrariwife, who fo faileth in either of these, can have little hope to persevere. For first, what likelihood he finall continue, who hath not fo much as refolved with himfelfe fo to doe?

And secondly, how little worth such a resolution is, without a carefull use of the meanes, may appeare by the example of S. Peter, who having a strong resolution not to deny CHRIST, yet fell into it for want of using the meanes, in a very groffe and shamefull manner. And this resolution and use of the meanes, is that in effect which the Apostle teacheth and requireth in the two words following, where he shewes the cause and meanes of this continuance, by two comparisons: The first is taken from the foundation of an house, grounded or founded, teaching that a wife builder first seeketh a good ground, and layeth a fure foundation, and there buildeth boldly and safely upon it; For though the winds arise, the raine falles, and the flouds beat upon the house, yet it falleth not, Matth. 7. So must we doe in the matter of our profession.

Let us be fure therefore we lay a good foundation, let us not professe for our profit, or estimation, or company, &c. all and every of these things will surely faile us: but let us so heare and learne and be mooved with that we

heare,

heare, and make conscience of it, that if it cost us all that we have, yet we never thrinke; that if our Teachers themselves should faile or fall away, yet wee shall ftand.

The second is taken from a feate, or any thing surely we roust feated or settled and established in any place. That which and established in any place. is in motion, or flirreth to and fro, is cafily mooved: but bliffed. we must be in our profession as men settled and established, that every of us may fay, here I stand, or rather, here I fir, here I am fetled and eftablished, and that by the hand of God Himselfe, and therefore it is impossible, that any fraud or force, craft or cruelty of man or Angell flould remoove me hence.

Expressing and declaring this by the contrary, he faith, and be not remoowed from the hope of the Goffell : meaning the life and glory which the Golpell promifeth and teacheth us to hope for; therby teaching: That they that fuf- obf. fer themselves to be removed from their profession, give over the hope of their Salvation. For what hope of life remaineth when we for lake that which quickens and gives

us hope ?

This Doctrine of the Gospell, he commendeth, by the The Golarge extent and spreading of it, affirming that it hath spell hath beene preached to every creature under heaven; that is, to all been preached tho-Nations, Iewes and Gentiles, and to all forts, and fexes, rowthe Noble, base, Learned, or unlearned, bond, or free, World.

whercof feebefore. verfe 6.

Finally, he addeth, whereof I Paul am a Minister, Obf. both because he was a speciall instrument of this large spreading of the Gospell, whereof see Rom. 15.15,16. and that he might hereby take occasion to commend his Ministerie and labours, which he doth from this place to the third verse of the next Chapter, to make way for that which

Anfw.

which there he begins to speake, concerning the errors crept in among them. Now in that he saith he is a Minister of the Gospell, which is common to all other Ministers since Chais T is T His resurrection: he teacheth, that the matter or subject which the Ministers of Christ are to treate of, and to deliver to the people, is the Gospel and nothing but the Gospell, and therefore not opinions and constitutions of men, &c. I deny not but they may lawfully publish some such things upon occasion, which yet should be done very sparingly.

VERSE 24. Now I rejoyce in my sufferings for you, and fulfill the rest of the afflictions of Christ in my slesh, for his bodies sake, which is the Church.

The summe of this verse is this: that the Apostle having answered that which might be objected concerning his sufferings, commends his Ministery to the Colosians: the parts are two.

I An answer to that which might be objected

touching his sufferings. verfe 24.

2 A commendation of his ministery. ver. 25.

Minding to commend his Ministery to them, to make way to that he had to teach, he first prevents that which object. might be objected against the same. It might be said, it seemeth strange to us, that thou being servant to so great a Lord as thou hast described him to be, shouldst find so hard entertainement in the world, being almost in continuall afflictions.

This is so farre from derogating any thing from me or my Ministery, that contrarywise I have good cause to joy and doe rejoyce therein; for thereby I make supply of the sufferings of Christ, and that for the good of the Church in generall and of you particularly. Wherein sirst observe: That it is no new thing for the ministers of Observictions to be afflicted for the Gospells sake. The Apostle was seldome in any other condition; the like was the state of other Apostles and of the Prophets that were before them, and of all other sanctified Ministers. The Disciple is not above his Master, and all that will live godly in Christ must suffer persecution; then much more they that teach men so to doe: yea this is so ordinary to faithful Ministers, and so usuall a companion to their faithfulnesse, that a man may worthily doubt of that Ministers saithfulnesse, that sindeth not this entertainement in this world.

They are therefore men either of weake understand- Vse 1. ing, or of a very perverse heart, who assoone as they see a Minister under persecution and trouble, forthwith censure him as a busic and factious man: so with the same breath they give sentence against the holy Apostles and Prophets, yea and against our Saviour Christ

Himfelfe.

It is their peevishnesse, want of judgement, and dis-object.

cretion, de. that is the cause of their trouble.

There may be some such fault in some, yea in some Answ. measure in all: but why then escaped not Saint Paul and other the Apostles and Prophets, yea and Chars Thim-selse; were they peevish? It is therefore some other thing that is chiefely the cause of Ministers molestations even the inveterate hatred of the old Serpent and his brood.

It is for instruction, letting such to see they have no cause to be grieved or assumed at their sufferings for the Gospell, but to rejoyce rather. Iam. 1.2. My brethren,

SOMME .

count it exceeding great joy, when ye fall into drivers temptations. And Acts 5.41. Rejoycing that ye are counted worthy to suffer rebuke for Christ. Indeed men ought not to be without sense of their afflictions. How then shall they profit by them? Indeed as they are Gods chastisements, they ought to be grieved at them, and humbled under them. But the joy conceaved at the cause of them, and the honour God vouchsatch to us in them, ought to swallow up, or at least overcome that sorrow. Many are the reasons why we should rejoyce in this kind of affliction.

But let us confider the reasons alleadged by the Apostle

in this place.

The first is, because therein he made a supply of Christs object. afflictions. It seemeth then (may some say) that the sufferings of Christ are not sufficient, but had neede to bee supplyed and patched up by our good workes, doings or

sufferings.

Answ.

CHRIST and His members make but one Christ.

1 Cor. 12. 12. and therefore that which they suffer He suffereth. Acts 9.4. Saul, Saul, why persecutest thou Me?

And He will suffer in His members, that He may be also glorified in them. 2 Tim. 1. 11. Rom 8.17. It is therefore a very comfortable thing, to suffer for the truths sake: And they that sly it by unlawfull meanes, being called to it, eschew their owne comfort, and in seeking to save their life, shall loose it.

2 His fecond reason, is, because it is for the good of the Church in generall, and of them in particular.

object. Then the martyrdome of the martyrs in fufficing, merits for them.

Answ. The afflictions of the godly, and specially of the Ministers, for the truth, tends greatly to the good of the Church, Church, to the confirmation, comfort, and good example of it: but as for merits, it neither needeth any but the merits of C H R I S T, neither if it did, could they availe.

But the Papists that would wring these things from hence, are evidently discovered to be blasphemers of God and of CHRIST His Sonne. The Apostle opposeth this everywhere. 2 Tim. 2. 10. Therefore I Suffer all things for the elects sake, that they might also obtaine the (alvation which is in I E sus CHRIST with eternall glory: 2 Cor. 1.6. whether we be afflicted, it is for your con-Colation and Calvation. And Phil. 1. 12, 13. He wills them to under stand, that his sufferings turned to the furtherance of the Gospell: his bonds for Christs cause were famous in Court and Country; whereof there was this excellent fruit, that many of the brethren were imboldened; and not as men would thinke discouraged, and did more boldly speake the Word. Here therefore we are taught: that the Church Obferv. loofeth nothing, but gaineth much, by the sufferings of the godly, specially the ministers.

Which should incourage and comfort us greatly in Vse 13 our sufferings, seeing both we our selves and many others

reape fuch fruite thereof.

And here behold the admirable wisedome and goodnesse of God, defeating the plots, and turning upsidedowne the pretences of the Divell and his curied instruments in their persecutions of the Ministers, turning that to the singular good, comfort and confirmation of the Church, which they intend and directed to their ruine and overthrow.

Herefurther observe: That the Church is called the obs. body of Christ; we are as neerely knit to Christ as the body is to the head, so Eph. 1.23.

of His bones, and flesh of His flesh. How can we perish if He be our head? or what affliction can separate us from Him? Rom. 8.

And ought not this to make us ready to suffer for the Churches sake, seeing it is the body of Iesus Christ. And if wee ought to doe good and to rejoyce in doing good to the Church, though it be by sufferings; how much more ought we so to doe, when we may doe it without suffering for it?

YERSE 25. Whereof I am made a Minister, according to the dispensation of God, which is given to mee for you, to fulfill the Word of GOD.

Aving thus removed that which might have beene objected, he comment now to the commendation of his ministery, wherein he setteth forth:

I The object and causes of it, verse 25, 26,

2 His diligence and faithfulnesse in the execution of it, werse 28, 29.

The object of his ministerie is here noted to be the Church, whereof hee saith, of which Church I am become a Minister: In which words he resumeth that he had said in the end of the twenty third verse: for the twenty sourch verse is interpoled to prevent an Objection.

observ. The Ministers of CHRIST, are the Ministers of the Church, which Church is the body of CHRIST, this company of men, this selected and choyce company.

as the Word translated, the Church, doth fignifie such example as labour in the worke of the Gospell, and none but these; these are given of Christ for the repayring and building up of Eph.4.12; the Church.

Wherein appeareth the great dignity of the Church, We is and the great account God maketh of it, who hath given His best guists to men to doe them service, for their salvation, the rest of the world having no portion in these men nor in their guists or labours.

It sheweth the great account Ministers ought to make of their people, and the great care they ought to have of their edification, being of sogreat account with God, and

committed to their charge.

How unkinde and unnaturall a thing it is for this Church or any member of it, to molest and persecute these ministers given of God in His great love to doe them good, even to bee His blessed instruments to save their soules.

The causes of his ministery are two. The efficient.

The efficient is, the dispensation of God given him: observit whereof the meaning is, that his Ministery was freely committed unto him by the most wise and holy government of God, wherewith He governeth His Church as His owne house, so much the Word (dispensation) signifies, and appointed His Ministers as overseers and stewards thereof. God is the Lord, the Church is His house, the ministers His stewards, the Word and Sacraments, the soode and rayment which they must from God minister to their brethren and sellow-servants.

This should make the Ministers wife and faithfull: Vie Id.

happy is that servant, whom when his master shall come, shall 46.47.51. finde fo doing. I Cor. 4. 2. It is required in stewards, that a man be found faithfull. But if that evill fervant fay in his heart, my master deferreth his comming, and shall beginne to eate and drinke and to smite his fellowes; the Lord of that fervant will come in a day, that hee thinketh not, and will cut him in pieces, and give Him his portion among hypocrites.

And this should make the people diligent and dutifull in receiving their spirituall foode and rayment, as from God, at the hand of those that are appointed stew-

Heb.13.17 ards and overfeers for them, that they may doe it with joy and not with griefe; for that is uncomfortable indeede to

the minister, and unprofitable to the people.

Of this difpensation he saith : That it was given to themwards, or for them. His ministery doubtlesse was given for the use and behoofe of the whole Church: for his commission (as of the rest of the Apostles) was generall,

Mar 28 20 Goe teach all Nations, &c. and he proteffeth, the care of all 2 Cor. 11. the Churches lay upon him; howbeit having now to doe 28. with the Cologians he applyeth it to them, affirming that it was given him for them, as if it had beene for them

alone: teaching, That the Minister should have such care of obs. every part of his charge, as if his Ministery had beene commitsed to him for their behoofe and profit onely : and that every one pertaining to a Ministers charge, every family and every person, should make such use of their minister, as if he had received his ministery for them alone. And great reason there is of this latter, especially seeing God hath so dispofed, that the speech of the Minister reacheth to every one in the affembly, being within compaffe of hearing, as fufficiently and effectually, as if there were but one person standing before him; so as every one may reape as much much profit as if G o D and His Minister respected none but him.

The end of his Ministery was to fulfill the Word of God, that is, to accomplish the promise of God made concerning the exhibiting of C H R I S T, and the calling of the Gentiles; which God fulfilled by sending the Apostles to preach C H R I S T unto the Gentiles. Looke Rom.

1. 1, 5. and Rom. 16. 25, 26. In regard hereof the Apostles are said to have entered upon the Prophets labours, Ioh 4.372 and to have reaped that which they sowed, because they were 38. sent to performe and publish the performance of the things which God hath promised by the mouths of His Prophets. Hereby then we learne: That the Ministery, especially of the Apostles (and consequently of Pastors and Teachers in a proportion) is appointed of God; not onely to deliver and publish the promises of God, but by their ministery to performe and fulfill them.

Which serveth greatly to commend our Ministery a- vse 13 bove the Ministery of the Prophets. Which maketh the people more inexcusable, if they profit not by it: and secondly the Ministers more guilty, if we strive not to adorne so excellent a ministery.

It may serve to confirme mens faith in the promises not yet performed, which we preach and publish; seeing we preach, and by preaching sulfill many of Gods promises made by the Prophets in their times. For who will not easily be induced to believe a second promise, when his eyes doe see the former performed? VERSE 26. Even the mystery which hath been hidde from ages, and from generations, but now is made manifest in His Saints.

His Word of God, that is the Gospell, he commendeth I by the quality of it, calling it a Mystery, as he doth alfo, Rom. 16. 25. Ephef. 3. 9. which is a word borrowed from the superstition of the heather, specially the Ægyptians, whose religion was called a mystery and a fecret, because their religion was kept hidden from the people and was knowne only to themselves, being expresfed by pictures of birds and beafts, to as the people might not understand it : wherein the Papists agree well with them, who would not have the people acquainted with their religion, but to depend upon their Teachers. Observe hence, The Gospell is a mystery that cannot bee attained to by any wit or learning of man. All the Philosophers and wifest men, of profoundest learning, were never able to discover these mysteries of the Gospell: they are such secrets as could never enter into the heart of any a.Tim. 3. man to conceive. Great is the mystery of godlinesse, God ma-16. nifested in the flesh : To know the Fatherly nature, good will and mercy of God in CHRIST, to know the eternall purpose and counsell of God to save us and bring us to glory, (us I fay) that are by nature finners, rebels to His Mijefty, for us to be reconciled to God; here was a mystery to the world beyond all apprehension of men and Angels; that christ should be borne of a Virgin, that the eternall Sonne of God, the Lord of life should suffer death, and be raifed up againe by His own infinite power, that we should be justified by the righteousnesse of another, that these bodies after a dissolution to dust, should be raised up in their numericall parts and live agains with

obs.

God in glory &c. Well may we understand these glorious and transcendent mysteries, but we cannot possibly comprehend nor conceive them; but cry out, ô the depth of the wisedome of God, &c.

Now the Gospell may be called a mystery in three

regards.

- Absolutely, because it is a thing of it selfe within the will of God, which no creature by it selfe is able to know: it a thing within my mind be such that no creature can know it, turther then I make it knowne; none knoweth the things in man, but the spirit of men: how great a deepe and secret is that which is within God Himselfe? Thus it ceased to be a Mystery, when God did first reveile it.
- 2 But yet a Mystery still, in regard of the spare revelation and small number of those to whom it is made manisest. For a thing is not onely hid while I keepe it in my selfe; but while I shew it only to some few persons more neere me, it is a secret matter still. If the King acquaint some two or three of his most neere favorites with a secret, it remayneth hidde still, and a secret in comparison of things commonly knowne. Thus was the Gospella mystery when it was made knowne to the people of the sewes onely; but continued no longer a mystery in this sense, when now it was notoriously published to all nations.
- 3 The Gospell is still a mystery when it is now divulged, in regard of those whose eyes are not opened to see it, and their eares boared to attend to it; as newes so common every where, that they are no newes, are still secret to such, who being dease, have never heard of them: thus it is at this day a hidden riddle to many, Christians by outward profession.

No mervaile then to fee fo many men, yea fo many V/c I. wife and learned men ignorant and erring concerning the Doctrine of the Gospell; it is not every mans case to understand a mystery, untill the spirit of the Lord come: there is a vayle over our eyes that we cannot possibly discerne the wisedome of God : Saint Paul was quicke fighted, no Cyclop, that held the truth in unright coufnesse, but in all the learning of the Pharisees very exact; yet he could not discerne these matters till the Lord pulled downe the scales from his eyes, and shin d to his

heart with a glorious light from heaven.

We see what we must impute our not profitting unto even this, that we have not gotten the eye-bright of the Spirit wherewith our eyes should be cleered: we doe mas ny, like the Woman, who going to bed feeing, and in the night taken blind, waking in the morning, complained of the Curtaines: So we not differning of our spirituall blindnesse, we complaine of the Curtaine, strange manner of teaching, obscure speaking, perplexed sentences, I know not what in the Teacher, when in truth the fault is neerer home; we are too much in our owne light, not knowing our felves: for the points of the Gofpell are not darke in themselves, but that they light into the hands of fuch darke expositors as we are, in whom is nothing but darkenesse; so that we had neede to pray with David;

Lord open mine eyes, that I may fee the wonders of the Phi. 119. Law.

We fee what great cause we have to mervaile at the goodnesse of God towards us, who hath vouchsafed to reveile this bleffed mystery unto us.

Of this mystery, hee saith, that it was hidden from observ. eternity and from all ages. Observe : The mystery of the Gospell was hid from all ages before Christ. Rom. 16. 25. and

35:

Ephel. 3.9. Touching the Gentiles, it is cleare that this Rom. 16; mystery of the Gospell was hidden altogether from them; and concerning the Iewes, although they had the Promises; yet both had them obscurely shadowed in types'and figures, and they faw not the performance of them untill Christ His time: therefore it was, that at first they made such opposition to the Gospell; and when they began to submit themselves to it, and embrace it, yet they could not for a good space conceive how it could be that the Gentiles should be partakers of eternall life with them.

Secondly, That it was now made knowne, not to all but to the Gentiles, that is, to those who being justified by faith in CHRIST, give themselves to the study and practice of sanctification. Where appeareth, how greatly we are bound to Almighty GoD, who hath wonch fafed, not to equall us alone with the Iewes, His ancient chosen people : Vs, I fay, who were prophane and uncircumcifed Gentiles, without CHRIST, aliens from the Common-wealth of Ifrael, fran- Epholic. gers from the Covenants of promise, without hope, without 11,12. Goo in the world, but even to preferre us before them, gt. ving us to see and heare those things, which many Kings and Prophets among them defired to heare and fee, but had it not granted to them. O Lo R D, who were we, or our fathers tathers houses, or what were their or our deserts towards Thee, that Thou should'st be pleased thus to deale with us, and thus highly to exalt us ? And shall we turne backe againe to the wayes of our former blindnesse? Go D' forbid; yea, rather how ought we in knowledge, faith and holinesse, to exceed those before whom our gracious God hath fo farre preferred us? Here note the great priviledge of the Saints to whom Go D is pleafed to reyeale this mystery, passing by all other men, of what degree

gree or dignitic foever. Pfal. 25.14. The fecret of the Lord is revealed to them that feare Him. The Sunne shineth and the raine falleth upon other men; but His mysteries He openeth not, but to those that love Him, being before beloved of Him.

Object. But we see many wretched men understand the myste-

ry of the Gospell, can dispute of it, defend it.

Their knowledge is no knowledge, because practice is Ansiv. not joyned with it. 2. Even they also are by profession Saints.

To stirre up to thankfulnesse and all holy endevour to VSe. walke worthy of it: this we shall the rather be induced to, if we confider the cause, moving G o b thus to deale withus; not our wits, or wils, or worthinesse, or any thing else in us, or in any other creature, but even his own good pleasure. As Ephes. 1.9. Having made knowne to us the mystery of His will, according to His good pleasure, which He purposed in Himselfe.

> VERSE 27. To whom God would make knowne, what is the riches of the glory of this mystery among the Gentiles, which is Christ in you the hope of glory.

7 Nto this mystery of the Gospel now spread abroad among the Gentiles, he ascribeth glory ; yea, riches of glory, that is, abundance of glory: thereby teaching, That Observ. the Gospell preached among the Gentiles, is not only a mystery, but a mystery full of glory. Even that wherein the giorious power, goodne ffe, and wildome of God is let forth: For what power, goodnesse or wisdome is any thing comparable with that which appeareth in mans redemption?

Verily all the glory of earthly Kings, wherein they fet forth their power, goodnesse, wildome, is but a childish thing in comparison of this. Let men therefore of shallow understanding, admire and magnishe the glorious shewes and actions of earthly Kings: Let us admire and adore this mystery of the Gospell among the Gentiles; and the rather, because we our selves are partakers of it, and by it transformed into the Image of God.

This glorious mystery is set forth by the subject of it, obf. which is Christ; for Christ is the only subject of the Gofpell. Whosoever and whatsoever teacheth Christ, teacheth the mystery of the Gospell; and whosoever

teacheth not Christ, teacheth not the Gospell.

Of CHRIST he faith, that He is among su Gentiles; Obf. for fo should this word, a, be here rendered as it is immediately before, among the Gentiles; for by the Gospell we have Communion with God and with Christ his Son: He : Ich. 1.3. dineth, and suppeth, and lodgeth with us; we see, and heare, and feele, and tafte, and eat, and drinke Him: How glorious then is the Gospell, by which I B sus CHRIST is communicated with us ? And how glorious is the Church ? Even the Temple of God. When Iacob going downe into Mesopotamia, slept, and in his dreame saw a ladder reaching from earth to heaven, the Angels ascending and descending, and the Lord standing at the top of the ladder; being awakened, he faid, Surely the Lord was in this place, and I was not aware of it: So may we fay, furely the Lord is among us, even the Lord Iefus Christ, and we confider it not.

Let us therefore put off our shoots from off our feet, for yse I. the ground whereon we stand is boly ground: Let us sanctifie our selves, for the Lord of all the world is among us. And henceforth let us be ashamed to protesse that wee have

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commu-

communion with Him, and yet hold fellowship with Him and finners.

Let us also with comfort confider our dignity and ho-V fe 2. nour, among whom the Sonne of God is, and by Him the Father also is pleased to dwell.

And what then though wee be forced to live among VSe 3. thornes and bryars, among serpents and scorpions, among men wholly fet upon mischiefe, whose tongues are fwords, who have the poyfon of Aspes under their lips ? Let this comfort us, that the Lord Iefus Christ liveth amongstus, and in us, by His Holy Spirit, and will be with us to the end of the world.

This CHRIST he describeth by His effect toward us, calling Him the hope of glory; that is, He in whom, and by whom, we hope and looke for glory: So, I Tim. I. I.

- Observ. He is called our hope. CHRIST then is He in whom we looke and wait for glory. God, which cannot lye, hath promifed to give us further affurance of it, Hee hath lift up CHRIST on high, placed Himat His right hand farre above all Principalities, &c. and made Him partaker of His glory : When He Shall appeare, then Shall we also appeare with Him in glory : this wee wait and looke for, this is our reft.
- What then though reproach and shame befall us in Víc I. this evill world? Let us beare it with patience, and with joy looke up to the glory prepared for us. And what if an armie of evills meet with us here below ? by the helpe of Christ we shall overcome them all, and be more than conquerours, and in the end crowned with acrowne of immortall glory. There wanteth nothing out a little waiting; Tet a little while, and He that shall come, will come, and will not tarry. Behold Hee commeth in the clouds, and His remard of glory is with Him. In

In the meane time let us live as those that look for His glory, and not dishonour our selves with base actions of sinne, that are appointed for such glory.

VERSE 27. To whom God would make knowne what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory.

The Apostle having commended the Gospel unto the Colosians, by the excellencies ascribed unto it; that it is a mystery and a Secret, knowne onely of a few; then from the antiquity of it, hid since the world began; and from the peculiarity of this priviledge; onely to the Saints, not to the rest of the world, in respect of the saving vertue

and power of it:

Now he preffeth his exhortation to embrace and receive it; and the rather we should be induced hereunto, if we consider the cause moving God thus to deale with us, viz. not for any thing in our selves, not for our worthinesse, for our parts, our wit, or wils, or any thing else, or any other creature; but meerely of His owne good will and pleasure, to whom God would: What should move to make this difference betweene men, seeing all naturally are in the same case and condition? even his owne will and good pleasure.

Hence observe: That the cause why the Gospell is revea-Dostr's led to us, and not to others, is the will and good preasure of God.

So Christ faith; Matth 1125. I give thee thankes

O Father Lord of heaven and earth, because thou hast hid

these things from the wise and prudent, and revealed them unto babes. Even so, O Father, because such good plea-

fure.

fure. Were it any dispositions fore-seene in men, then those should be called and taught, who were of the best capacitie and towardnesse, who were for civill carriage most unblameable; but not many wise, not many of great wir, but babes and fimples ones are called; yea, Publicans and Harlots had these things made known to them, when Philosophers and Pharifaicall Civilians were excluded. To shew it in particular, as it is a grace of God to give His Lawes and ordinances; fo it is His meere Grace that they are bestowed on any, rather than others: This is shewed in giving them to Israel, who were worse than Tyre and Syden, than Niniveh, than the Nations: I doe not fend thee Eick. 3.3. to a Nation of a strange tongue, they would heare thee. Had these things beene done in Tyre and Sydon, they would have repented. Niniveh repented at the preaching of Ionah, Loe a greater than Ionah is here : Yea, God is forced every where to upbraid them with stiffe-neckednesse, a necke of steele, with hard hearts, hearts like Adamant, with brazen fore-heads; yea, to call them a gain-faying and rebellious people. Even as His pleasure carryeth raine to one place and to another; So He maketh His Mini. sters drop the Word of Wildome amongst some, and not amongst other some. Matth. 10. 6. Goe not into the way of the Samaritans. So, Acts 16.7. Goe not whither thou intendedst, but into Macedonia. Now if mans outwardteaching be affoorded out of meere grace, how much more God's inward teaching; yea, His opening the eye of our mindes? As no reason can be given why one mans eyes were opened, one dead man raifed, rather than all the rest: So no man can give a reason why these who now see and beleeve, should be made to see rather than others.

We I. This serveth to confute those who thinke the Word

to

to be given or deteyned according to fomething in them to whom it is given, or from whom it is deteyned, in them or their progenitors. But we have shewed sufficiently, that it is first sent amongst any freely, and if it be withheld from any, it must be for their owne deferts, or fome who have beene before them, parents to them: not for their owne deferts; for many of the heathen were not fo hard hearted and impenitent as the Iew; and for their Parents fault it could not be withheld, unlesse we would make particular Parents to stand for themselves and their Children; yea, some thinke that the inward teaching which doth fo teach that it changeth the mind, that this teaching I fay, is given to fuch whom God doth fee as fit to worke with it and ule to this purpose: as a Captaine fetteth a man on a horse whom he doth see will mannage him well. But this doth presuppose a connatural Correspondence in corrupt nature, to the supernaturall grace of God, and a power in nature to use grace aright, which hath long fince beene condemned as a Pelagian error. from these grounds; that we cannot doe any thing which profiteth to falvation, out of Christ, that we are not fit to thinke a good thought,

Let us acknowledge Gods free grace that we have these things opened and revealed to us; we of meane parts for understanding in comparison of others, we who have beene often more vilely and viciously disposed then others: let us acknowledge that He hath opened these things and hidde them from others, even because it so pleased Him. Finally, let us walke worthy these ordinances, to be fruitfull in them, least He say to us as to Capet name; were he to thee, thou wert listed up to heaven,

but I will . In ow thee deveneto hell.

What is the riches of the glory of this myflery ] Voto this myflery

Doct.

mystery of the Gospell now spread abroad among the Gentiles, be ascribed glory, yea riches of glory; that is, abundance of glory: thereby teaching us: That the Gospell preached is not onely a mystery, but a mystery full of glory. Even that wherein the glorious power, goodnesse and wisedome of God is set forth: for what power, goodnesse or wisedome is any thing comparable with that which appeareth in mans redemption? verily all the glory of earthly Kings, wherein they set forth their power, goodnesse, wisedome, is nothing in comparison hereof. The Gospell is not onely of great excellency in it selfe, but it puts glory and excellency upon all that doe sincerely professe and embrace it; it makes them to shine gloriously in all their conversation before God and

Pro.4.3.9 mcn: so saith Salomon; Exalt wisedome, and shee shall exalt thee, shee shall bring thee to honour: if thou embrace her, shee shall give thee a comely ornament unto thy head, yea shee

shall give thee a crowne of glory.

fpell; and the rather because we our selves are partakers of it, and by it transformed into the image of God from glory to glory, by the spirit of God.

This glorious mystery he setteth forth by the subject

of it, which is Christ:

Whence observe, what the maine subject, and substance of the Gospellis, it is Christ. Whosoever and whatsoever teacheth Christ, teacheth the mystery of the Gospell; and whosoever teacheth not Christ, teacheth not the Gospell.

Of Christ he saith, that He is among us; for so should the particle is be here rendred, as it is immediately before (among the Gentiles.) For by the Gosp II we have communion with God, and with Christ His Sonne.

Obterve

Observe hence; That C H R I S T dwelleth in His Doct.

members, in all true believers: He lives in them, He dyneth
and suppeth and lodgeth with us; we see and heare, and
seele, we taste and eate Him. How glorious then is the
Gospell, by which Iesus Christ is communicated with us,
and how glorious is the Church, even the assembly of
G o D s people among whom C H R I S T the Sonne
of G o D dwelleth? For better cleering of this point, I
will shew you what it is to have C H R I S T dwelling in
us, viz. When He doth exist after another manner
then He did before; when there are other effects then
there were before; when He doth shew Himselse kinde
and savourable, when He doth manifest His comfortable
presence, as he did in the Temple. It is seene in soure
particulars.

I When as He commeth into the heart to be there,

He is united unto it and made one with it.

2 He continues in the heart, where once he begins to dwell; and that is the reason why we continue in the

flate of grace.

3 He delighteth in us, he delighteth to dwell in the place where He dwelleth: For a man cannot properly be faid to dwell in a place, except he delight to dwell there. A man may be in a prison all his life long, yet cannot be faid to dwell there, because he hath no delight to be there, he would not be there, if he could choose.

4 He is faid to dwell inus, because he is so operative there, he worketh efficaciously in all the parts and faculties of the soule: He dwells in the soule as fire in the

iron, He is in every part thereof.

If it be objected; how can Christ so dwell inus, seeing object.

He is in heaven and we on earth?

He dwelleth in us as the Sunne in the house, by his in- Answ.

influence of grace into our hearts; fo that though He be abient, yet He dwells there. By these effects Christ discovereth Himselfe to be in us.

Quest.

But what doe the Saints get by His comming?

Many speciall priviledges and benefits come there-

by : as

I Where CHRIST dwels, He makes that person glorious, He fills his heart with glory; and this I take out of Plal. 24 7. Be ye lift up ye everlasting doores, that the King of glory may come in. Where CHRIST comes into the heart, Hee comes as a King of glory Hee comes not as a man that is glorious, who keepes his glo. ry to himselfe, but He communicates His glory to us. And herein is the difference betwixt CHRIST and an earthly Prince: When a Prince comes into a house, the house is the same still, he keepes his glory to himselfe: But where Christ comes, He changes the heart, he alters the house, He makes that glorious; He beautifies and decks the foule with fuch excellencies as makes us feeme glorious to our felves, and appeare fo to others. So Moses face did shine, because God did communicate His glory to him; now that outward glory was a type of this inward glory, which Christ communicates to the foule of him in whom Hedwells.

2

Where Christ comes in, He ruleth and governeth the foule, He guides the spirit where he dwells, He keepes the heart in order, He keepes the understanding, will and affections in obedience; and this I take also out of Psal. 24. Be yet left up yet everlasting doores (speaking of the soule.) For Christ where He comes, He comes like a King, He ruleth as a King, He brings Hiskingdome with Him: As Sathan rules in the children of disobedience; so Christ are ruleth in the children of obedience; He guides

guides and orders the spirit the right way.

Where Christ enters in and dwells. He refresherh the heart, He comforts the heart, He brings a great deale of joy with Him. So faith the Prophet Efay Chap. 57. Elay. 57. Thus faith the High and lofty one that inhabiteth eternity. whose Name is Holy : I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the first of the humble, and to revive the heart of contrite ones.

Here are two benefits layd downe, To refresh. To give life.

He doth refresh the spirit of the humble, that is, when the spirit is drooping and the heart is made sadde and dejected, meditating upon nothing but feares and dangers. then Christ comes into the heart and calmes all, fees all at rest, brings tranquillity and refresheth the soule; even as a man that feareth death, is refreshed when a pardon commeth. He fills the heart with joy where He comes ; as the Sunne doth bring light where ere it is prefent; and no more can a man have Christ in his heart without joy then he can have the Sunne without light. For He brings matter of joy with Him, He brings falvation with Him, as when He came home to Zaccheus, He faid, this day is fal- Luke 192 vation come to thy house; and it Christ so say to any man, H. brings matter of great joy. Againe when he comes. He brings the spirit of joy, called therefore the joy of the Holy Ghoft : for where the Holy Ghoft is, He is full of joy. Againe, where He comes, He brings His kingdome with Him, and that confifts of joy : Rom. 14. 17.

4 Where Christ dwells, He giv s life, He makes them living men : for He dwelleth in His Saints as the Vine in the branches, and every man that is in Him is a branch in

the:

the Vine: All the properties of life we have from Him: our fense and motion is from Him : in Him we live and moove and have our being: from Him is our life derived. r Toh. 5. He that hath the Son, bath life. For as the old Adam did communicate corruption to us to make us active in finne: So the second Adam doth communicate grace and life to all that are borne of Him, and therefore is called, the anickning fairit. For, as a man doth then live, when his foule comes into his body; So doth the foule then live, when CHRIST comes into the foule: and therefore He is faydro be, the Resurrection and the Life, for where He is, there is Life.

5 The last benefit is Desence, Hee desends those in whom He dwels, He is a buckler to them, H preserves them from all croffes, at the least from the evill of them. And herein is the difference betwixt CHRIST and other Inhabitants: Other Inhabitants are defended by their houses, but Hee the Inhabitant defends the house. And good reason, for though He dwellin our hearts.

Pfal. 90.1. yet, He is our Habitation. This is excellently expressed. Efa. 4. 5, 6. V pon all the glory hall be defence; that is, upon all the people that are glotious: I will bee to them (saith God) a Covering and a shadow in the day from the hease, and for a place of refuge, and for a Covert from forme and raine. That is, You shall be as men within doores, others thall be as men without doores. And the Apostle fayth, Him that destroyes the Temple, him shall God destroy. 1 Cor. 2.

For, it is His Temple, and Christ will not suffer His 17. house to bee pulled downe over His head, for it is the place where Hee dwelleth; He will proceed and defend them.

> If you would therfore have a greater measure of grace comforting and refreshing you, if you would be full of

Víc.

life

life and grace, then taften your eyes upon Christ the fountaine. But it is your fault, you defire grace, remission of finnes, and the parts of Sanctification abstracted from Christ, we goe to God and thinke not of Christ . but get Christ into your hearts, get Him knit to you, and then you shall receive grace from Him. Looke as it is with a Wife in marriage of her husband, the must not thinke of the Titles, wealth and honours that he brings separated from her husband; if the doe, it is an adulterous thought: but the must first take her husband, and then take those things that are derived from him : So let us first get our sclves united with Christ, cleave to Him, live to Him, get our hearts moove to Him in holineff: and righteouf. neffe; and then looke for remission of sinnes, adoption and reconciliation, and every particular grace from Him: If a man will have the treasure, he must first have the field, he must not thinke to have the treasure abstracted from the field, but first get the field, and then digge for the treasure : First get Christ in whom are hid all treafures, and then receive them from Him. Remember fill that Christ must first dwell in your hearts : for although the spirit doe immediately act all, yet it is CHRIST. Labour therefore to be knit to Christ more and more; and as you are necrer in union with Him, so He dwells more in your hearts. As there are degrees of light from the Sunne as it is higher or lower : So there are degrees of Christs Vnion and habitation, and of all the effects of His cohabitation: labour therefore to get Christ into your hearts more and more. How shall we doe that?

I Labour for a contrite and humble spirit; for there CHRIST dwels, and delighteth in such a soule. Esay 57.15. He hath but two places to dwell in, the highest

heavens, and an humble heart.

Doct.

Vie.

2 Againe, the leffe you love your felves, and the more you emptie your felves, the more will Christ dwell in you; the cleaner you keepe your hearts, the more unspotted, the more pleasure and delight will Hee take to dwell in you.

3 The larger spirit any man hath, the more rich in grace any man is, the larger the house is, the more Christ

will delight to dwell there.

Which is Christ in you the hope of glory This Christ he describeth by His effect toward us, calling Him the hope of glory: that is, He in whom and by whom wee hope and

looke for glory.

Observe hence: Christ is he in whom we hope for glory. Hereupon He is called Our hope: 1 Tim. 1. 1. God that cannot lye hath promised to give us further assurance of of it, He hath lift up Christ on high, placed Him at His right hand, sarre above all Principalities and Powers, and made Him partaker of His glory: when He shall appeare, then we shall appeare with Him in glory; this wee wait

and looke for, this is our rest.

What then though shame and reproach befal us in this world? Let us beare it with patience and with joy, look up to the glory prepared for us: And what if armies of evils meet with us here below, and troopes of miscries follow us at the heeles? By the helpe of Christ wee shall overcome them all, and be more than conquerours, and in the end be crowned with a crowne of immortall glory. There wanteth nothing but a little waiting; Tet a little while, and He that shall come, will come, and will not tarry: Behold Hee commeth in the clouds, and His reward is with Him. In the meane time, let us live as those that looke for His glory, and not dishonour our selves with base actions of sinne, who are appointed for such glory.

VERSE.

VERSE 28. Whom we preach, admonishing every man, and teaching every man in all wisdome, that we may present every man perfect in Christ Iesus.

Having thus by occasion of speaking of his ministery (Verse 25.) expressed the subject of it, namely the mysteric of the Gospell, He returneth now to speake of his ministery againe, and of his faithfulnesse and diligence in the execution of it.

First, that which was common to him with Timothy and other Apostles; (Verse 28.) Then that which was proper to himselfe (Verse 29.) His faithfulnesse and diligence appeares almost in every word of these two Verses.

Where first observe generally; that these two things, Faithfulnesse and diligence, are required of every Minister in Doctr his place and calling; they are required of every man in his calling, but of a Minister in a speciall and singular measure. For whether wee looke to the Lord that hath put him in trust, or to the things committed to his trust, not crownes nor kingdomes, but the foules of men; who should be faithfull if not he, who diligent if not he? To whom or wherein will he be faithfull, that is not taithfull to God? and in these things to whom or wherein will he be diligent (for conscience sake) that is not diligent in serving the Lord in these things? And if he be curled that doth the work of the Lord negligently, withholding his fword from bloud; how much more is hee accurfed, that doth the worke of the Lord in faving mens foules, negligently? Which our Savious would have done with fuch expedition, that He forbade His Disciples, going about that businesse, to salute any man by the way.

M 2

Parti-

Particularly, their faithfulnesse appeareth: both in the subject matter; and in the manner of preaching. For the matter, it must bee in generall with all the Word of God, concealing nothing that is convenient. Act. 20.20. I kept backe nothing that was prositable unto you, &c. I will see. 3.15. give you Pastors after mine owne heart, and they shall feed you with wisdome and understanding. But Principally they must instruct them in the doctrine of repentance and remission

of finnes in the Name of Christ.

Secondly, in the doctrine of Faith in Christ; for Heersteen Bread of life; Repentance is but the sowre sallad, it is the Lambe that makes the feast, I Cor. 2.3. I cared to

know nothing among st you, but Christ crucified.

Thirdly, with the doctrine of good works: I Tim. 15. Let them that have believed, have care to shew good workes; teach these things, they are good and profitable. This is for the matter.

The faithfulnesse of a Minister is scene also in the manner; We have a rule, 2 Tim. 2.15. Studie to shew thy selfe a workman that needeth not to be ashamed, dividing the Word

of truth aright.

Now this standeth in teaching the truth above-named, with respect of due circumstance; considering what is sit for weake, what for strong, for young, for old; therefore there must be a Word of wisdome, as Well as of know-ledge, I Cor. 12.8. Wisdome which must enable a steward of God's House, so to distribute food, that every one may have his due portion.

गरे नगर-धर्म ग्टा०४.

Thirdly for the Time; we must feed often, be instant in season and out of season: not onely when all things are fit, but outwrastling difficulties which would hinder; a Minister is bidden to continue in doctrine, and Saint Paul was night and day occupied in his dutie, Alls 20.

Now

Now as a Minister must teach by word, so also by example; five times in the Epistles to Timothy and Titus there is charge given, That they shew themselves presidents of all vertue. For a sheepe of all other is a plaine creature, they will follow one the other to die for it: So our sheepe, they feed as much at the eye as at the eare; which made so many halt for company when Saint Peter halted, Galath. 1.

Now if Christ, who is the riches of that glorious mysterie, and the hope of glory, be the matter and subject of our ministery; with what diligence and faithfulnesse, with what care and conscience ought we to preach, and you to heare, of so excellent, so high and so holy a subject! Oh that this were considered of those that prophane the Word, and make it serve their purposes many times against God and godlinesse, and biting most the most godly and religious, and in the Pulpit maintaining bad persons and causes: Or that the people would seriously consider this, who either heare seldome or heare unreverently, or are not effectually moved with that they heare.

Their faithfulnesse and diligence appeareth in the perfons to whom they preached, every man: that is, men of all Nations, Iewes and Gentiles of all forts, of all

ages and fexes.

Where note, The goodnesse of God, who would have everie man taught, that hee might bee saved: who will have all
men to be saved, and to come to the knowledge of the truth;
and therefore offereth salvation to all men. So that no man
Tit.2. 12.
is exempted, no man excluded, but he that exempteth and
excludeth himselse, and resuseth the grace of God so freely offered, and intended to him.

Which is a ground of great comfort to poore finners V/e 1; of all forts; that no fin, nor no unworthinesse in us doth

1 3 exclude

exclude us from the free offer of grace and falvation by the Gospell. God lookes for nothing, nor requires nothing at our hands, but only to be humbled, to repent and

come in and receive a pardon.

It leaveth all impenitent and unbeleeving wretches, fuch as refuse and contemne the Gospel, altogether without excuse. What can they say for themselves, why sentence of condemnation should not passe upon them mercie hath beene proclaimed, grace offered; but they slighted the opportunity; and therefore justly condemned.

Doetr.

- 2 Hence observe: That it is the duty of the Minister, not once to teach and admonish his whole flocke in grosse and generall, but also every one in particular, as he may have any good opportunitie or occasion offered. How farre are they from this, that doe it not so much as in generall? Or how can they performe this, that come at their flocks but now and then, and that to milke and fleece them principally? for though they feed them now and then when they come among them, it is evident wherefore they come, by the time when they come, viz. at shearing time, at Easter, and harvest.
- 3 Their faithfulnesse and diligence appeares in their manner and kinde of preaching, both teaching and admonishing; which is the duty of every Pastor: for it is a small thing to informe the understanding with doctrine, except also the heart be reformed by exhortation, whereof admonition is one kinde, and here put for all; and it goeth well with us when we can be reformed by both.

The manner also of performing these things, declareth their diligence and faithfulnesse, namely [in all wisdome] for as the Word of CHRIST should dwell amongst us richly in all wisdome, Col. 3.16. So the Minister should minister it in all wisdome, wisely considering each ones ca-

pacity,

pacity, age, fex, condition, applying the Word unto them accordingly: for to the Paffor the Word of wildome is committed, I Cor. 12.8. The shepherd may not feed or drive the young lambes and the strong ones of the flock, alike; neither may the Minister deale alike with the weak and strong. Those that have little knowledge, must be gently taught, babes must be fed with milke; those that have knowledge, but want conscience, must be sharply rebuked, that they may be found in the faith; they that are cast downe, must be supported and raised up, the bold and prefumptuous must be beaten downe; upon some we must have compassion, putting difference, others we must fave with feare, plucking them out of the fire, Inde verse 22. Publike sinnes must be rebuked openly, that others may feare: Sinnes leffe knowne, are to be cenfured more privately: An elder man or woman, is not to be rebuked, but exhorted as a father and mother; the younger men are to be dealt with more freely, but as brethren, I Tim. 5. 1, 2. Publike persons are to be so dealt with. that their authority be not brought into contempt: Private persons may without hazard be more roundly dealt withall.

The want of this wisdome in the Minister, oftentimes brings his ministery into contempt, and his person into hatred, danger, or both. Let every Minister therefore pray, and by all good meanes labour for this wisedome.

Finally, the end which they propounded to themfelves in all their labours, proveth both their diligence and faithfulnesse; for it was, That they might present every man perfect in C H R I S T I E S U S, that is, That they might be filled with knowledge, faith, and holinesse; which the Apostle, Ephef. 4. 13. calleth a persect man,

M 4

and one that is come to a ripe age, and full growth and stature in C H R I S T. This then ought to be the scope of every mans ministery, to beget men to C H R I S T by the immortall seed of the Word; and to nourish and feed them more and more, till they come to a perfect growth: to initiate and to enter men into C H R I S T, and by little and little to perfect them, that so they may present them perfect unto G o D in C H R I S T I B S U S. Esteeming that they have never done their duty, till they had presented them perfect men in C H R I S T.

Now how great labour and care, diligence, and affiduity is to be had to worke so great a worke? Doe they propound this scope unto themselves that preach not? Secondly, That preach seldome? Thirdly, That preach carelessely? Fourthly, That preach corruptly, vainely and ambitiously? But these men have their reward: they doe their owne worke, and they shall be paid their

wages accordingly.

VERSE

VERSE 29. Wereunto I alfo labour, firiving according to His working which worketh in mee mightily.

TItherto of that which the Apostle affirmeth of him-Historia of that White History Apostles together: Now followeth that which he affirmeth particularly of himselfe alone; which is, that he aimed at this marke, labouring with hard and fore labour, (for fo doth the word fignifie) using great endeavour and contention, as they doe that strive for the best gaine. Where, besides that which hath beene before observed, we learne; That the worke of the ministery, being rightly performed, is a painefull and carefull worke, full of hard labour and much firiting. Hence they are compared to harvest labourers : to fouldiers, 2 Tim. 2.4,5. and to those that strive for masteries. I Tim. 4. They are charged to preach, to be instant in season and out of feason. Surely the sweat of the Ministery exceeds the sweat of other callings; and with the forest labourer, the Minister eates his bread in the sweat of his browes. I Theff. 5.12. Now we befeech you brethren, know them which labour among you. Men ordinarily will not know them, nor know their labour : Yet Go D Himfelfe takes notice of it for a labour. Revel.2.2. I know the workes and thy labour. God acknowledges the Ephefian Angels labour. The Elders that rule well, let them be conn- a Tim. 7. ted worthy of double honour, especially they that labour in the Word and doctrine. We shall finde, I Theff. 2.9. two fore words joyned together, To'v xo'nov, xi To'v μο χθον; Tee remember our labour and our travell. The pastorall toile in the cure of Soules, is no leffe than was Iacob's in keeping of Labans sheepe, Gen. 31. 40.

downe the ministery for an idle calling, and account Ministers of all other men to live the most easie lives. It is to be confessed, that of many Ministers it may be sayd, as our Saviour speakes of lillyes. Math. 6.28 They labour not. But the point is not, what is the labour of some persons, but of the calling and office. And yet indeed many may be sayd to labour hard enough, and yet are guilty of idlenesse: We laboured day and night, vix. even with our hands: So sarre goe many with Saint Paul; painefull and laborious in worldly affaires, but remisse and most carelesse in the worke of their ministery to build up the Church of God, and to edific the people committed to their care and charge.

Fig. 2. See then ye Pastors what the Lord requireth of you, and be instructed in your duty, to be painefull, faithfull and carefull: acquit ye like men, and discharge the trust

g Pet. 5. 4. put upon you; that When the Arch-Pastor shall appeare, yee may of Him receive an incorruptible Crowne of glory.

And you people committed to their charge, how carefull God is of your falvation, who require the fuch a deale of labour, care, striving, &c. in those that He appointed ouer you. And you that have such, magnity the goodnesse of God in giving them, and strengthen their hands and encourage their hearts unto the worke of their ministery. And you that want them pray for such, and for remooving of those that are unsufficient and scandalous.

Finally, that no man might attribute any thing to himselfe, to his owne vertue and power, as if he had done all these things; he attributes it wholly unto God, saying, it was according to his working, which worketh in mee mightily.

Observe:

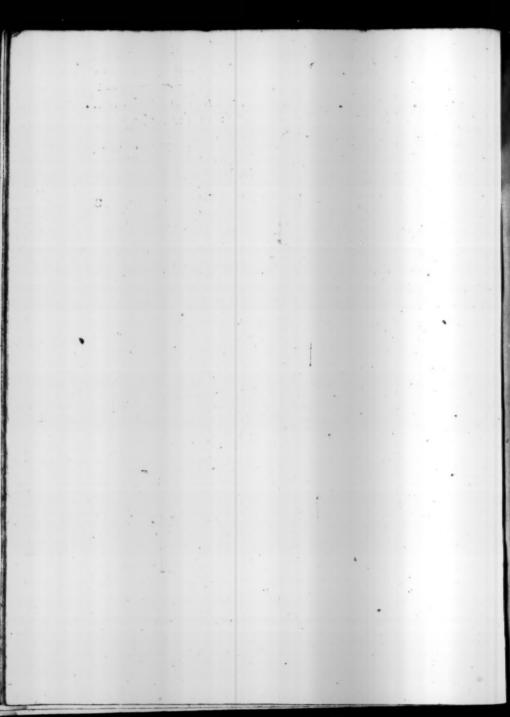
Observe: The love, diligence and faithfulnesse of a Mini- Doct. ster in the labour of his calling, is from Gods gracious working in us, and is to be ascribed wholly to Him.

Wherefore where these things are not, let them be Vse 1? earnestly asked at his hand who giveth freely and up-

braideth no man.

And let all men, seeing that the guists of the ministery, and the paines taken in the worke of the ministery, are of the free guist of GoD, acknowledge that their whole salvation and all the meanes thereof are meerely of the grace of GOD in CHRIST IBSUS.

# FINIS.





The Designation

# THE DOCTRINES CONTAINED IN THE SECOND

CHAPTER.

#### Verse r.

I VVE must warily prevent that which may bee misconstrued of us in speeches.

2 In some case we mist report our love, and that we doe

in love for others.

3 We must not onely seeke the good of those we know, as familiars, but of those who have no outward acquaintance with us.

#### Verse 2.

Ministers must see what they must chiefly helpe forward, even the spiritual rejoycing of their people.

2 Beliefe of the Goffell may be where the consolation of

it and rejoycing of it appeares not.

3 The Spirit worketh in beleevers not a bollow, but a hearty rejoycing.

4 The

4 The Gospell of CHRIST must bee the matter of found joy.

5 Soundnesse of love and fulnesse of affiance and un-

derstanding bring us to harty rejoycing.

6 True Christians may be much wanting in love, confidence and Spirituall understanding.

## Verle 3.

ON fit occasions we must publish the glorious properties of Christ.

2 Ignorance of CHRIST maketh us listen to de-

ceivers.

3 Christ our Lord is the store-house of all wisedome and knowledge.

A It is not yet apparant to us, that Christ is so full of wisedome.

# Verse 4.

THe practice of false teachers is to bring us out of liking with the faithfull servants of Christ lesus.

2 We must be carefull to keepe our people out of the hands

of deceivers.

3 The force of seasonable speeches is such, that it preserves the people.

4. False Teachers fight with deceit, and shew of reason, not sound reason.

5 False Teachers use flattering and glozing language.

#### Verse 5.

THere is a presence whereby Saints are one with another, though never so farre distoyned.

2 The nature of love is to rejoyce in the truth, in the

worke of grace, where it is discerned.

all things in the Primitive Churches were most orderly constituted and carryed.

4 It is a most joy full fight to see Soules cleave to Christ.

#### Verfe 6.

TRue faiths property is to receive Cunist. True beliefe on Christ bath with it perseverance,

and a life obedient unto Him.

3. Our good beginnings must bee a band to us to make good proceedings.

#### Verse 7.

I RY constant going on in Christ wee come to have Dirme conjunction with Him.

2 Resolved perswasion in the Doctrine we professe and grace we believe, groweth out of a constant course in faith and obedience.

3. Constant walking in Christ, will bring us to abound in

perswasion.

#### Verse 8.

To yeeld to errome our Doctrines which corrupt rea-Son teacheth, doth take us from Chrift.

2 The wisedome renowned of the world, hath beene an engine against the faith

3 Sathan

3 Sathan by empty shewes of religion, standing in vaine rites doth prevaile against many.

4. All religious observancies contrary to the word of God,

are but deceitfull vanity.

5 Error and false worship become infectious, because

they are carnall, savoring of the flesh.

6 What soever is meerely grounded on tradition, and what is carnall and sensuall in Gods service, is contrary to Christ.

#### Verse 9.

This must make us rest in CHRIST onely as all sufficient, that we know Him God bleffed for ever.

2 All the fulnesse of GOD is communicated with CHRIST as man, the whole entyre Nature of

Gop.

3 Not created gifts, or miraculous effects of the divine nature, are united with Christ man; but the deity it selfe, the fulnesse of it.

3 The Same Singular Nature is in all the three per-

Coms.

The manner of GOD's dwelling in CHRIST man, is personally; so as that GOD the Sonne is thereby become personally man.

#### Verfe To.

Hrist man doth send out all the streames of grace and good things to all His members, in that the fountaine dwelleth in Him.

2 Being in CHAIST we receive all kinde of graces, and

and benefits, that wee lacke nothing.

3 The dignity of CHRIST, who is all to us, is this, that He is the chiefe above all the creatures.

#### Verse 11.

A N excellent meane to hold us fast to Christ, is, to remember what great evil of sin, He hath subdued for us.

2 Christ hath given us a spirituall Circumcision.

3 No outward action of the hand of man, reacheth to the clensing of the soule.

4 Sin and grace is to the Soule, as apparell is to the body!

5 Spiritual circumcision standeth in putting off all our corruptions.

6 The soule of the naturall man is clad with sinne.

7 Wee must forgoe, not some part of our corruption, but the whole body of sinne.

8 Our masse of corruption containeth many sinnes.

9 I B S U S CHRIST it is who worketh in us this spirituall circumcision.

#### Verse 12.

Hat Circumcifion was to the old people, that
Baptisme is to us.

2 From our union with Cu R 15 T, dead and buried, we come to have the body of sinne crucified.

3 God doth unite us with CHRIST, even by our Baptisme.

4 To consider of our resurrection, which we have through CHRIST, is a forcible motive to make us cleave to Him.

N

5 Faith on Christ maketh us rife to new life.

6 The omnipotent action of God which raised Christ from the dead, is it that begetteth faith in us.

# Verfe 13.

Over quickning in CHRIST is such a benefit which we must not quickly have done with, and lightly passe over.

2 Ministers must amplifie to their people the benefits be-

Stowed on them

3 Sinne both original and actual is the death of the foule.

4 The life of a naturall man is even a death in trespasse.

5 Our course in actuall sin doth sinke us deeper and dee. per in death.

6 We are farre from being prepared to receive the grace shewed us by God, when we are quickened to believe.

7 The way to bring men to acknowledgement of Go D's grace with thankfulnesse, it to make them see what they were, when God first shewed it.

8 All beleevers have a new life in and through Christ.

9 In order of nature first we have pardon of sinne, before we have the life of grace begun in us.

10 God the Father, Son and Spirit dee properly forgive finne.

11 God's pardon is of meere grace to us.

12 We must remember what God hath done for us, while we show to others the things bestowed on them.

13 Thegrace of God in forgiving our sinnes, is exceeding large.

#### Verse 14.

Not onely our sin which is our debt, is answered, but what sever may shew any thing against us, is done away in Christ.

2 By Christ the ceremonial Law is taken away.

3 The Iewish ceremonies as they were purely legall, were as bills testifying the debt of the people before God.

4 Christ by suffering on the crosse hath abolished these things.

Verle 15.

God doth fet us free from the power of Satan, beafore we are made alive in Christ.

2 God in Christ hath crucified and difarmed Satan.

3 Christ in His death made a scorne of all the power of darknesse; and exposed them to open shame.

#### Verle 16.

- I VVE must not make account of mens sinister judgements, as any way giving place unto them.
- 2 To put no difference in meats for conscience sake, or religious respect, is no sinne.
- 3 Such as doate upon Mosaicall rites, are ready to con-

# Verle 17.

The legall ceremonies were shadowes of that is dance in Christ and His Church.

#### Verfe 18.

I TAlse teachers are led with a spirit of arrogancie, I which maketh them usurpe judgement over others.

2 The naturall man doth judge and condemne what doth

not agree with him.

3 Our softnesse and pusillanimity doth make us subject too much to take to heart mens sinister judgements.

4 Wicked deceivers will seeme to stand for vertue, and challenge those that are truly godly as wanting it.

3 Adoration of Angels and Saints masketh under the vizor of holine Te.

6 All religious worship of Saints or Angels is unchristian.

7 The property of a seducer is to speake that he knoweth

8 The cause of vouching and diving into hidden things, is Pride.

#### Verse 19.

I T Ooking to the creatures for helpe and grace, doth Limake us fall from Christ.

2 We have not many, but one Head.

3 In Christ mysticall there is nothing but the Head giving growth, and the body receiving growth.

A For the whole multitude of beleevers, there is Suffici-

ency in Christ.

5 Before we can take firituall growth in Christ, we must be knit to Him.

6 Every true beleever growth up in Christ, not stands at a stay.

7 It is God who maketh us as begin, fo grow in grace.

#### Verse 20.

- CHRIST by His death hath freed us from the Ce-
- 2 True Christians must not live in that Christ dyed to take away.
- 3 Gods children live out of the world, while in it.

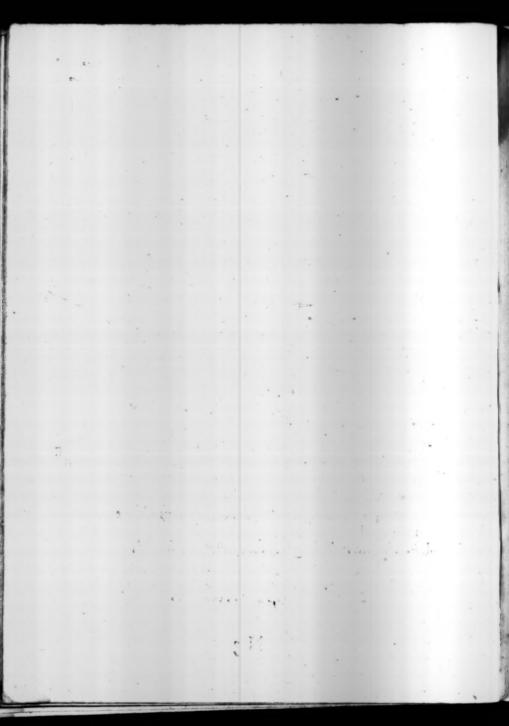
#### Verfe 21. 22.

- MEn are exact in outward observancies, who know not the power of godlinesse.
- 2 Hard to forgoe old rites, to which we are accustomed.
- 3 Bodily observancies profit nothing.
- 4 We are not to give credence to any thing not taught in God's Word.

### Verse 23.

- Vice and error may have a shew of truth and wertue.
  2 Will-worship hath a plausible shew of wisdom.
- 3 Lowline fe of minde argueth wis dome.
- 4 False teachers will make a shew of humility.
- 5 To keepe the body in subjection argueth wis dome.
- 6 False teachers make shew of mortification.
- 7 Exercises much regarded with men, are of no esteeme with God.
- 8 Bedily externall things are not of worth with God.

# The end of the Doctrines.





A

# COMMENTARY, VPON THE SECOND

Chapter of Saint Paul to the Colossians.

Colos. Chap.2. VER. I.

VERSE I. For I would yee knew what great fighting I have for your sakes, and for them of Laodicea, and for as many as have not seene my Person in the flesh.



E have had from the three and twentieth Verse of the former Chapter, from the end of it, a digression, the summe whereof consistent in declaring Paul's calling. Secondly, his executing this calling, Verse 28, 29.

of the former Chapter.

Now lest this report should seeme to drop from him unadvisedly, for ordinarily another mouth must praise us, not our owne, lest it should thus be misconstrued; he repeateth the strife he had, with a more particular enumeration of the Persons for whom he thus contended, v. I.

N 4

2 The

Object.

Anfw.

Doct.

2. The matter for which he laboured with Go p for

them, Verfe 2, 3.

3 The end why he telleth them these things, or maketh such request, V.4. Namely, that no impostor might deceive them, and draw them from that state wherein they were, or perswade them, as if the Apostle knew nothing of their matter, nor yet tooke any care of them; for the fourth Verse may be conceived as a reason of either of these; you must know wee are in good case before you can wish us established in it.

But they might object, thou never knewest us, nor sawest us, or you know not Paul how we stand, how can

you take care lest we be deceived ?

Though my bodily prefence is free from you, yet it is not out of fight, and out of minde; my Spirit is with you.

The first Verse then hath to be marked in it a deliberate

affeveration of that he had in generall spoken; I would have you know. 2. A more particular repetition of this his strife applied in speciall to some certaine persons; first definitely, you and your neighbours about you, those of Laodicea : then indefinitely ; and all that have not feene mee in the flesh. 1. Then wee learne this point of wisdome from the Apostle: That we must warily prevent that which may be misconstrued of us in our speeches : The Colosians might thinke him vaine-glorious in fignifying fuch things as tended to his owne praise, at least that his pen went too fast, and he a little forgot himselfe in setting downe such personall matter: the Apostle therefore goeth over again with it, and the weth a reason of it Verf. 4. That he might wipe away the furmise of unadvisednesse, and vaine-glorious humour. To speake any thing either to the praise or dispraise of our selves is subject to imputation; for it is a tickle theame, hard to doe either without a spice of vanity nity in the one, or diffimulation in the other: the Apostle knowing this well, had the hynt of their thoughts given him, and therefore doth prevent them wisely: There is great reason for this practice frequent with the Apostle.

For the just mainteyning of our owne honour Reas. 13 with Go p in the fifth Commandement doth lay it

on us.

Secondly the preventing of falle witneffe-bearing by Reaf. 2? finister surmises in my neighbour, which if occasion of-fered, I doe not (so much as in me is) hinder, I become

guilty of them.

Such therefore as give out speeches subject to misconstruction without any qualifying of them and salving such things as in probability are like amisse to be gathered by them, have not yet this wisedome which the example of the Apostle setteth before us, being in this point for our imitation.

2 Marke hence ; That in some case wee may report both Dost. our love, and what we doe in love for others. The Apostle telleth them how he out of his love to them, strove in their behalfe. There is reporting of kindnesse, which out of proud displeasure upbrayderhthose to whom we speake, and this begetteth unthankfulnesse in them whom we have pleafured. There is againe a reciting of that we doe, out of religion, love and wildom, which begetterh further love in those who heare it: Out of religion (I say) for it is to Gods glory, that we should tell fuch things, as nor we so much as His grace worketh in us; especially when He doth fo ftand by us, that we are called to contend and strive in prayer with him, in prayer for the good of any. Out of wisdom, as when it breaketh the neast of fuch as labour to flander us behind our backs with others. Out of love to God and my brother, when I tell it that

God

God may have glory from my brother knowing it, that his confidence may be strengthened, that his love to me may be further kindled : thus Saint Paul reciteth that matter, thus Rom. 9. He doth not fimply protest his love to his Country men, but doth bind it with an oath, that he might mollify their displeasure, and wind in with them. Yea we read of the Saints, who before God have orderly and holily made appeale how they have walked before Him. Though therefore fuch as either proudly, or out of unadvised levity, or contumeliously sound out their owne praises, are not to be justified; yet neither on the other hand must we censure all speeches of this nature: a mans neighbours may dwell fo farre off, or be fo malignant, that hee that would keepe filence in this kind, should betray Gods glory, the truth, his owne honour and neighbours safety.

Doctr.

3 Observe. That we must not onely seeke the good of those we know as familiars, but of those who have no outward ac-Eph. 16.18 quaintance with us. Pray for all Saints. If our naturall Parents travailing to other places (we being left behind) should beget other children; would we not upon the hearefay of it be affected to them as our brethren ? So when we heare that our heavenly Father hath begotten Himselfe other children here or there; though we have not seene them, yet we should in all love embrace them, and feeke their well-fare; yea there was great need why he on whom lay the care of all the Churches, should pray fervently for these; because these might (even in this regard) more eafily be feduced, as who had not knowne him and leen his conversation, who was the great Doctor of the Gentiles; for fuch as knew what kind of man he was that delivered these things, were hence somewhat strengthened and encouraged in their way.

But

But how may we be rebuked who are farre from ftri- Vfe. ving for those we know ? Husbands that pray not for their Wives, Parents that pray not for their children: If we doe thus by them we see, what doe we for such we never fawe ? Let us imitate this duty, even of entreating for fuch we have not feene. Which of us would not have benefit by the prayers of Gods people, who know us not ? let us doe to others as we would have them doe to us. He were a graceleffe child that would never pray for his Mother; and we would thinke he would doe little for us that would not lend us a good word here or there: So when we remember not the Church, and will not open our mouthes one for another to God, what love is there? Let us therefore frequent this duty, not in word or shew. but in deed and truth. From the practice of this duty it commeth to passe that a Christian is like a rich Merchant, who hath his factors in divers Countryes: So 2 Christian hath in all places of the world some that deale for him with God, that never fawe his face, who are petitioners for him unto God.

VERSE 2. That their hearts might be comforted, and they knit together in love, and in all riches of the full assurance of understanding, to know the mystery of God, even the Father, and of Christ.

With God by all meanes; in it two points:

I The thing it lelfe.

The thing is, that their hearts might bee comforted at

the knowledge of the mystery of God the Father and of Christ, that is of the Gospell, which told them that Issue Christ God-man was made light and salvation to them, as to other Gentiles: for the incarnation of the Sonne of God, and the calling them to be a people who before were none, were hidden mysteries, till God reveiled them. Now to this end be prayeth, that they might be knit together in love, and a more full knowledge, having with it full. nesseof perswasion.

The better to understand it, we must remember that these Colossans were brought by Epaphras to know the Gospell in truth. Secondly, you must know that they had love, yeatrue love. Thirdly, that they did not feele the joy of the Holy Ghost so plentifully as others, first because through the Divels tares of diffension, there was not that soundnesse of love which should make them ful-

ly of one heart.

Secondly, because though they knew the Gospell, yet they knew it not so plentifully, being in part ignorant of their Christian liberty, of the al sufficiency of Christs sole mediation, as who looked and listened a little to the

helpe of Angells this way.

Thirdly, from hence it came; that being weake in knowledge, they somewhat staggered: the Apostle therefore wishesh them the tast of heavenly joy more fully in that they knew, and to this end wishesh that all impediments of heavenly joy, as dissension, doubting, ignorance being remooved, they might be one in love, rich in knowledge, and fully perswaded and resolved in the things they knew.

First then, from Saint Pauls example: Ministers must see what they must chiefely helpe forward, even the spirituall rejoycing of their people. It is a great matter of their of-

Doa.

fice to serve Christians this way. What are we (saith S. Paul) no Lords over your faith; but overyou Co-workers with God furthering your joy: this he prayed for, this he nade the intent of his journeyes, to give, and take comination for in them. To this end, hee dispatched messengers to Sph. 6.213 comfort their hearts. True it is, that sometime they are forced to make sadde, as Saint Paul did the Corinthians; but this is not their principall intent: for they doe this, not for it selfe, but that it may make way for rejoycing; as a Physician is forced to make his Patients sicke, that thus he may restore him to health.

There is great reason for this.

We are bound every one by the Commandement that Reaf. 1. fayth, we shall not kill, to be no way wanting to the life of others: even this bindeth us, that we doe every way seeke to make the lives of others comfortable unto them.

2 Againe Saint Paul knew how many things the Saints have to presse them downe, through the malice of Sathan, and keepe them from knowing the sweet fruit of the spirit.

3 He knew that this was a friendly Sunne, which maketh all graces thrive the better in the heart where it is.

4 That if G o p should not refresh them this way by letting them feele this power of that life which is to come, they were in danger to shrinke from christ in the midst of such discouragements, with which this world aboundeth: For as we say, without this, vita is not vitalis, no man liveth, or can live without a delight and joy. As we see kind men, when they tast a thing that pleaseth them more then ordinary, will invite others to tast it with them: So the Communicative love of this Apostle was such,

Vier.

Vfc.

fuch that finding in his own experience what a foveraigne thing this was he could not but wish it unto others.

5 Laftly, S. Paul knew that this was forcible todraw others to the profession, when men should marke this in it, that it filled those that imbraced it, with gladnesse of heart, and that in the midft of the greatest evils, by seeing

the joyfulnesse of such who were converted.

Wherefore it is a flander of finfull men that thinke a Preacher of the Goffell killeth all good company, cryeth down all rejoycing, fo that none can be merry that live under them; indeed we kill that mirth that is nothing but madnesse, that we may bring men to found rejoycing,

even joy unspeakable and glorious.

Ministers must set an edge upon this grace and stirre up their people to it: the drooping and uncomfortable lives of Christians maketh many affrayd to looke this way. For there are lome men, when God hath touched them a little, they are affraid of progreffe; they thinke they are brought into bondage, because they meete with discouragement; and turne againeto sinne, because they find more forrow in goodnesse then they did in ill. So there be others that are affrayd to enter into Gods way. least they should come out of Gods comforts : these are like the spies that brought an ill report of the good land: it was a good land and fruitfull, but there were Gyants.

Num. 14. Anakims, &c. and for this they never entered into the land of Canaan; fave only two faithfull, Caleb and Ioshua. So these people speake ill of the way to heaven, even of heaven upon earth: Oh fay they, the land is good, the Kingdome of heaven is a glorious place, but the way this ther is by a fadde life, so full of troubles, that a man were as good be dead, as live fo. But marke, because they faid they could not enter the Lord (ware, they shall not enter.

Secondly,

Secondly, marke here; That beliefe of the Goffell may bee, Doctro where the confolation of it, and rejoycing of it appeare not, Saint Paul need not to pray for this on their behalfe, but that he doth intimate that many of them wanted it. We reade indeed of first conversions of Christians accompanyed with the grace of spiritualljoy: as the City of Samaria very glad and full of joy, So the Merchant in the Go. Mat. 13. 45 fell finding the Pearle in the field, went away rejoycing. But this is a fruite that lasteth all the yeare, yea a babe in CHRIST may be borne crying; as we fay of teares, Efan may have them that wanteth true repentance, and another truely repenting may want them: So it is true of joy : a falle Convert may have it, as the stony ground re- Luk, 8.12 ceived the Word with joy ; Herod heard the Word gladly ; when a true Christian ere-while is without the fruite of it. The fruite I fay, for he hath in him the feeds of rejoycing which will budde forth, bloffome, and flow the fruite in due scason; Light is sowen for the righteous, and joy for the upright in heart; but the harvest of it lasteth not all the yeare without interruption. CHRIST telleth His Disciples that after His departure they should be heavy, though afterward their heavineffe should be turned into joy. Sometimes chastisements which lie heavy upon us, doe over-cast our comfort, for the present they are not Heb. 12.11 joyous. Sometime inward lawes of evill with which we conflict make us cry, o miserable ! Sometime grievous Ro. 7. 24. falls whereby we have wounded our consciences ; Lord Pa. 51.12. restore me to the joy of thy salvation. In a word, as civill rejoycings are upon many occasions damped, though life continue; so is spirituall joy, though faith and grace faile not in us.

The ule is to strengthen and support by this confideration such weake ones as doe call in question the truth of their faith through want of this comfortable taking which the Scripture much speaketh of, and they see others enjoy. One complayned to me, that fure if his faith were right and living, he thould have more joy: So I asked him, what he would say to this reason; living men are merry: and goe cheerefully about their bufineffe; but you are sadde and full of griefe and heavinesse, surely you are not alive; you could not be thus mournfull, fadd and heavy, if you were: even as natural! life and naturall joy are not alwayes coupled; fo spirituall life and spirituall joy, till we come to heaven, are not joyned together infeparably. There is a wonder in Spaine, of a river that runneth fifty miles under ground: this river though it be fometimes unseene, yet it is continuall, and it breakes out againe: So the consolations of G o p are sometimes unseen, not onely of others, that goe away sadde when they fee us want the comforts of Goo; buralfo to our felves, the Lord hiding the fweet Sunshine of his countenance from us, which is yet in the skie, and giveth some measure of light to us; like as the Sunne, though sometimes it be darkened, yet there will be a time of reviving againe.

Doct. Thirdly observe, What kind of joy the spirit worketh in believers, viz. not a hollow; but a hearty rejoycing: he maketh our hearts glad, and spirits rejoyce in God our Saviour. As the groanes Gods spirit helpeth us with are inward, such as cannot be uttered: So is the joy hearty

glorious. Why glorious: partly in respect of the principall object of it, which is the glory of the lifero come; and partly in respect of the quality and kind of it, as it is opposite to that contemptible, beggarly, base and filthy rejoycing of beggarly, base and filthy persons. There is a

joy

joy that men are ashamed of; such is the joy of sinners, that have overgrowen the controle of Nature it felfe. Otherwise take them in their meriment, let there come in a man of gravity or civill honesty, and you see what a dampe he casts upon the joy of carnal and wicked men, as if he had taken all their tongues from them; some goe one way, and some slinke another way, they are afraid he hath overheard some words that they have spoken. What a base joy is this, that men are ashamed of? Such is the joy of all naturall men, compared with the joy and rejoycing of a fanctifyed man; it is base and contemptible joy. He can goe no higher then to rejoyce in his riches, because he is rich; in his ease, and that he hath a good boufe: he feeles no evill, money comes in apace, trading lasts well, and the like: a poore bale joy. What are these things to the things of eternity ? what is thy house, thy plate, thy furniture, what are these riches and these houses of clay, to the house, whose builder and maker is God ? what are these riches, which the moath shall eate or the canker corrupt, to those riches which are eternall and glorious? The joy of worldlings, yea of temporizers reacheth not beyond the teeth; it is but the joy of a deluded dreame, which a man waking, findeth nothing fo. Hence Salemen compareth carnall laughter to the cracking of thorns under a pot; it is a widdowes blaze, affoone almost ex. tind as kindled: and this is it that caufeth the wickeds joy foone to come to an end : His joy is like feede that hath no depth of ground, it deweth not his heart; and therefore wanting this deepe rooting, it fodainly fadeth away.

Wherefore if ever any would bee glad at heart in- Vfe. deede; let him know that it is God through His Spirit who must worke this in him; he cannot, till the Lord give

Anfiv.

give it him, through the knowledge of Christ be truly joyfull.

object. True it is, you may fay, who merry to wicked men?
they fpend their dayes in merriments, laugh their hearts
fat.

But alas! have you not feene mad men whole phrenfie lyeth in bloud, have you not marked them notably addicted to laughter, frequent in it, till they tickle at conceits which within themselves they apprehend? there is nothing more common: yet we count not this mirth, but pitty it as a woefull fruite of a crazed braine and deluded fenses: Such is thy joy till thou commest to God; it commeth from the absence of all heavenly understanding, with which thou shouldest descry the misery of thy estate.

Finally, from the thing intreated in theend of the verse, joyned with the beginning, that their hearts might be comforted, in their comming out of the darkenesse of finfull ignorance, for that is the force of the Word in yours, to know the mystery of God in Christ.

Observe hence: What must be the matter of sound joy, the Gospell of Christ. The Gospell is called glad tydings, because it maketh glad; no wonder: good newes as (Salomon saith) from a farre Country is very delightfull. What then is newes from heaven? of Gods mercy to a finfull soule in the pardon of his sinne, in giving him a Title to a Crowne of everlasting glory? A carnall man joyeth when his bags are full, when Corne and Wine and earthly commodities abound with him: but the Saints have another joy, set upon matters so high, that in comparison of them, they count all drosse and dung.

But one may fay, may not wicked men rejoyce in the

Yes,

Yes, in the novelty of it, as a matter they have not be. Answ. fore thought of; Iohn was a burning Candle, and yee would for a while rejoyce in his light; or from a licke and taste which they may get of sweetnesse in it. Hebr. 6. They may have a taste of the powers of the life to come; they may have a staste of the powers of the life to come; they may have a staste of the powers of the life to come; they may have a staste of the powers of the life to come; they may have a staste of the powers of the life to come; they may have a staste of since an ungrounded overtly persuation that they shall have pardon of sinne, and salvation by CHRIST; they may shew forth for a time great gladnesse: but soundly to take joy in these things is only proper to true believers, who humbled in sight of their unworthinesse and guilt, rejoyce in Christ as the onely Soveraigne salve of their soules; not as a thing of rare and

pleafant knowledge.

Secondly, as they have not a licke, but by beliefe bring CHRIST to dwell in their hearts, and abide with them; fotheir joy is a permanent, abyding, and durable joy. No mans building can be better or firmer then his foundation; nor no mans rejoycing better then the matter of his rejoycing: if it be but meate and drinke, both that and thou shale perish, and what shall become of thy joy ? yea, if thou hadft a ftately pallace, like that of Nebuchadnezar, which hee built for his royalty; what is that to thee ? where is thy rejoycing, when either thou shalt bee taken from it, or it shall be taken from thee ? This is the state of all worldly comfort, and of all things, till we come to that which is above all, that is to fay, the favour of Go D. the eternall grace of Go o in our Lord Jefus Christ; My peace I leave with you, not as the world giveth: the world gives a peace, but what manner of peace ? why, like the world it felfe; but another marner peace is that which I give: I give eternall peace and confolation, as the Apostle calls it, God bath given us good hope and everlasting confolation. Thirdly,

Thirdly, as they doe not by vaine prefumption apply C H R I S T, but by humble beleefe joyned with care of forfaking the love of all finne; fo their joy standeth firme like a sure foundation, when the other is turned into shame and consusion, because it was grounded upon missionceit.

Wherefore labour if you be true beleevers, to make these things your joy. Can a condemned sellow or a traytour get his pardon, but it gladdeth him at the heart? How can we heare all sinne forgiven, Heaven opened, God become a Father, and take no contentment in them? When a poore soule apprehends this, it gives a man enough. As sacob said of his sonne sospent, I have enough that my sonne is alive: So the soule of a beleever can speake it in the presence of God; My God liveth, I have enough: my Lord Christ hath redeemed mee, I have enough; the Spirit of God hath sealed mee to the day of redemption, I have enough; that I may say; My line is fallen in a faire ground,

Now for the meanes, Being knit together in love, and unto all riches of the full assurance of understanding; that so they might come to joy in the knowledge of that my-

ftery.

Observe hence: That soundnesse of love, and fulnesse of affiance and understanding, bring us to heartie rejoycing.

This may bee shewed by the contrary: for these three things are great impediments to true believers intercepting that joy which otherwise they might have.

I Want of love, when there creepeth in some little ftrangenesse, that they are not one, as they should be, all

AA.4.32 of one heart, as the multitude of beleevers. Looke as a family full of contentments while all are friendly and linked in love; let some spice of discordenter, all the musike of

the

the house is marred; every thing as dolefull, as before joyfull: And no doubt but this hindered the Colosians joy, some leaning to mediation of Angels, Ceremonies; some keeping to Chars is ronly: difference of opinion bred variance of affection, as it commonly falleth out. For Satan Ariveth nothing more than to disband the Church, we being knit by sinewes; if he can but cut the sinews of love and doctrine, and crosse it, he hath enough. And as light vapours or exhalations, being drawne up from the earth, come downe with great tempests; so from light differences in opinion (if not a great measure of grace) doe proceed often great stormes, and tempests of wrath and envie.

want of full Perswasion, eclipseth joy; for tell a man never such joyfull things, if he cannot resolve him-selfe that they are so, hee will take no pleasure in them. The things are good he wil say, but I am afraid too good to be true. Nay, let a man be troubled in matters of lesse moment, with a scrupulous conscience, being at a stand whether to doe this or that, or not to doe it; it is such a sicknesse, as till it be out-growen, doth much weaken the joy of the spirit: Even as a man that hath a stone in his

shooe cannot travell comfortably.

3 Finally, want of knowledge doth much hinder joy; for further then we know things, we cannot be glad of them: befide, want of understanding breedeth scruple, as in young children, who will be atraid of any thing almost through weaknesse of understanding: But say they were fully perswaded; yet if wee want understanding wherewith to give a reason of that wee believe, it is a great damping to us: wheras on the contrary, love of our brethren, o quam benum & jucundum; How good and plea Pal. 133.

Sant a thing is it to see brethren to live together in unity! It is.

2

as pleasant as a fragrant ointment, it maketh a source satural better than a stalled one, and it prepareth and sitteth us for that God of joy and love, to come and dwell with us, seeded per twassion and plentifull knowledge, in one word fulness: of faith; for faith is nothing but an affianced knowledge, this bringeth joy. Rom. 15.13. Now the God of hope, fill you with all joy and peace in believing, that yee may abound in hope, through the power of the Holy Ghoss. By faith we rejoyce in afficients. For as in earthly things the further we come to get affirmance, and to know good things towards us, the more we take joy in them: So in heavenly things, the further we grow up in the apprehends in of them, the more are our hearts cheered and revived.

Vfe I.

Wherefore, we may fee here what causeth so little spirituall joy among us Christians; even this with other things, there wanteth that sound Vnion through love. We are estranged one from another in opinions of doctrine, government, Ceremonies, which is no small cooler of that spirituall joy, which otherwise we might see. For the avoiding of this impediment or stumbling block, let Christians follow the Apostle in his exhortation in matters of religion and opinion therein; he would have them labour to be of one minde, to come as neere as possibly they can to the Vnity of Faith; He doth be seech them by vertue of this bond, to walke worthy of the Lord; and how should that he eximall long-suffering, and longitually as

2 Cor.13

Ephel.4. by vertue of this bond, to walke worthy of the Lord; and how should that be? in all long-suffering, and low linesse of mainde, supporting one another in love; endeavouring to keepe the Vnity of the Spirit in the bond of Peace. Low linesse of minde and Patience will bring men to Vnity; as Pride, and selfe-love, and impatience, doth make men easily diffent in affection and opinion. Againe, private Christi-

ans are like the Carinthians, very contentions, to law for

every

every trifle; joy dwelleth not in difagreement.

So for the second, here is much unbeleefe, we fix not our perswasion, nor provoke not our hearts confidently to rest and trust in Go D's promises, we fight not against doubtings'; we cry not for eye-falve which might heale our fight, that all scales done away, we might see cleare-

ly, to our comfort, the things of our peace.

Let us, as ever we would tafte these heavenly joyes on vie 2. earth, labour to grow up in found hearty love to Christ and all that are His, in full perswassion, and to get ripe understanding: As love to CHRIST increaseth, so joy encreafeth. If any woman had the greatest Potentate on earth to her husband, if the love him not, what pleafure hath the in him? If the love him but little, the taketh but fmall joy, but the more fervently thee loveth him, the more abundantly the rejoyceth in enjoying of him: So with us, the more we get up to love C HRIST and His, the more shall we rejoyce in our Vnion and communion one with another: Hence it is that when knowledge shall be perfected in fight, and when love shal be absolute, lacking nothing, then our joy shall be full in the highest degree of it.

Secondly observe, when he prayeth for these things; Dear In what things true Christians may be much wanting, viz. in love, confidence, and firituall understanding. Had there not beene a defect this way, he needed not to have laboured them in their behalfe. We fee how it was in Corinth. schismes tooke place, rents, divisions and uncharitable contentions ever amongst beleevers; even as brethren together agree not often: So it ivin the body of Christ, the members are often jarring. So for affurance, it is weake in Christians; even as babes so hold this or that, that they may bee easily brought to bee of another minde : So a

weake Christian, hath a levity and unferlednessedwelling

in great measure, with the perswasion which hee bath in the points of his faith: Thus the Galathians for this cause, who before had gladly received Paul's truth, were quick-Galath. 1. ly turned to a new Gospell. Thus Israel wanting this fulnesse of perfwafion, quickly corrupted themselves, and made a molten calte. Finally, we see what doubtings and serve ples are frequently found with true beleevers. In the third place, for understanding; how ignorant a great while were the Apostles after the beginnings of grace in them? As the understanding in civill things, it commeth not all at once, but is little in child-hood, and fo getteth up as yeares ripen : So it is in the babes of Gop: Yea, our want of giving affent, and confident resting upon that Go p revealeth, doth keepe us from understanding; for beleeving things upon God's Word, which I am not able to understand, at length I come understandingly to know those things, which above that I could conceive, I religioufly beleeved.

Wherefore we must not be dismaid to see these things in Christians, nor yet to finde them in our selves: all is in part, and the reliques of the sless are every where lusting against the frame of grace which God hath begun in us. Neither must we be out with all whose hearts are a little bitter towards their brethren, who sometimes through weaknesse cannot tell what to thinke of their religion; who make scruple and doubt of many most plaine things, not knowing their liberties, who are much wanting in understanding; all these may be in true Saints of God.

Lastly, marke hence, what we must all labour for, viz. soundnesse of love, fulnesse of perswasion, and understanding. That which any asketh for us, or we aske for our selves, that we must strive for: to pray for things we endeavour

Dett.

Pfc.

not to, is to mocke G o D. Seeing then the Apostle doth strive with G o D for these things; it doth shew that these are things wee must labour after, things which faithfull ones shall in their time come unto: Strive to perfection; I forget that which is behinde, and strive to that which is before, for the price of the high calling of God in C H R I S To Looke at little ones: were it not a shame for them still to continue falling out, comming with complaints for every trisse, as they will, while they are young ones, to be afraid of bug-beggars, and made believe every thing, to bee ignorant alwayes as in child hood? So it were a shame for us to have no more love, no more settlednesse in our perswasion, no more understanding, than when we first believed.

Which meeteth with Papifts, and carnall Gospellers: their religion teacheth doubting, they count it prefumption to perfwade our felves firmely, and infallibly that our finnes are forgiven. Yea, in matter of faith they take away certainty of knowledge, for they will not have us know the doctrines are true we receive, but because the Church telleth us fo; which is to hang all upon the word of man, who may deceive, and be deceived, unlesse he hath a speciall priviledge to shew; for all men are lyars: I know not, but the Church telleth me fo; I cannot fay certainly, but I hope well; here is their certainty of doctrine and falvation. So we have many that are halfe Papifts in this point; they thinke this particular application but a tricke; they construe the Creed all in generall termes for the Church; further than uncertaine hope, will fay nothing of themselves; for riches of knowledge, they thinke to be able to repeat the Creed, Lords Prayer, and Commandements are enough, to know they are baptifed and ferve God at home and at Church; deeper knowledge than this-

rice

this belongeth to Doctors and teachers in the Church; men of corrupt mindes, who would have God's people lye in darkneffe of ignorance, left their owne darkneffe should be discerned. Yea, how many of the people that not being willing to obey the wayes of God, care not for knowing them? they are willing to keepe without light, that they may sleepe more quietly. Such finally who are babes in knowledge, though for time they might be teachers, who are ready to wagge at every wind of doctrine, who upon every crosse and temptation are ready to call into question God's love, forgivenesse of fin; must hence be rebuked.

labour to grow up from one degree of love to another, from affurance to affurance, from knowledge to knowledge.

Answ.

I, but how may we out-grow our doubting?

Labour to know that experimentally which thou knowest: when thou hearest a thing at Church, labour, comming home, to get God by His Spirit to witnesse to thy spirit the truth of it, to make thee in His light to see light, and to seele the power of it working in thee, and thy affections moved, as the nature of the word requireth; that which a man thus knoweth, you cannot beat him out of it with all the shew of reason that can be pretended.

which will not yeeld affent further than wee fee reason; and deny our reason, becomming sooles, that God may make us wise. Nay, we must know, such is the vanity of our mindes, that wee can sooner perswade our selves of any fabulous matter, than of that God revealeth to us.

3 We must hang upon CHRIST, the Author and finisher

finisher of our faith, and pray Him to heale this trembling palfey of our foules.

4 We must be good husbands with the knowledge we have, obeying it carefully. Ioh. 7. If ye obey, ye shall

know my doarine whether it be of God.

5 We must attend upon the publike ministery of the Word, which God hath appointed for the edification of the Church, Ephes. 4.

VERSE 3. In whom are hid all the treasures of wisdome, and knowledge.

Now followeth a description of Christ, named in the end of the former verse, taken from the infinite wisdome and knowledge in Him. [In whom] may be referred to the mystery a; but it is fittlyer conceived of a to put the intent of the Apostle in this birds.

Epistle, being to stablish the Colossians in the faith of Christ, xersus, from whom Angels, Ceremonies, and the depth of Philosophicall wisdome did thorow Satans working, assay to withdraw the believers; therefore the Apostle doth upon all occasions amplifie the dignitic and all-sufficient riches of Christ, x I E s u s.

Againe, having before wished them all riches of understanding, he doth fitly describe C H R I S T from His Omniscience, that he might thus point them at the fountaine whence they were to draw that which hee mentioned, even all riches of understanding, which they

wanted.

Thirdly, as in the third Chapter, our life is faid to be hidden in CHRIST; So here all wisdome and underflanding are said to be hid in Him. Beside the reason sollowing. lowing may be respective to these words, I say thus: For in spirit I see you, that none may draw you from your solid faith in CHRIST.

Dost.

Then we learne hence: That upon fit occasions we must publish the glorious properties of I a sus C H R I s T: the Apostle doth rarely mention Him, but he reciteth something or other which tendeth to glorisie Him; the Lord commanding us no way to dishonour His name, but by all meanes to seeke the glory of it, doth tye us to this duty: especially then we are to doe it, when the subtilty of the enemie doth labour to obscure the account of C H R I s T, and seduce us from Him. And if wee are bound to challenge the credit of our neighbour, by lending him the best testimony wee may, and not suffering his innocencie to be wronged; how much more must we doe this, when the honour of our God in some sort hangeth on it?

Vie

Which must rebuke the barrennesse of Christians this way: when doe wee upon naming of our Saviour Christians, breake forth to extoll Him, and publish His glory? Followers of great States, how will they commend the deepe reach, the great experience, the universall knowledge of all State affaires which are in those they retaine unto? Christian may long be out of account before we like the true Church, preach forth his due praises and commendations.

2 That Paul to stablish them in holding on Christ, doth no other thing but tell them the excellencies of Christ

here and every where.

Dof.

Observe hence: What maketh us listen to deceivers, our ignorance of Christ. Did we know the excellencie of His Person, the riches of His Nature, the offices and all-sufficiencie of Him; our hearts would be armed against all

feduce-

feducements, then wee would reject them and fay, Wee knew whom we have trufted; but dimly feeing these things, a Tim. is it is otherwise with us. A soole that knoweth not how good, he and his money are soone parted: So we, like little children, not knowing so fully what a rich Pearle this our Lord Fesus Christians, as the Divellby his instruments while perth in our eares.

Wherefore, as you would be armed against all enticements and engines of this nature; labour to get the know-ledge of C H R I S T's Person and offices, of the riches of all glorious good things which are in Him; that so nothing may make you start aside from your faith re-

ceived.

Marke againe, Who is the store-house of all wisdome and Dost. knowledge; namely, Christ our Lord. We know the treafury is it, from whence we fetch for all occasions: Our treasuries are stores sufficient to furnish our particular neceffities: So God hath made Christ a treasury and storehouse, as of all other spirituall gifts, so of wisdome and knowledge, that from His fulneffe every member might be ferved: The Spirit of wildome and knowledge refted upon Him above measure. As the light is fully in the Sunne, that Moone and Starres might thence borrow: So the fulneffe of this, and every supernaturall gift is in Him, that thence it might be derived. There is as in Christ a double Nature, so a double treasure of wisedome and knowledge. The first is uncreate, that omniscient wifdome of God, which knoweth perfectly, and fully comprehendeth all the divine Nature; and not only all which have beene, are, and shall be hereafter, but all things which are possible to be done, if God were so pleased. S condly, there is, as the nature of man, so proportionably a created

VeI.

created wisdome and knowledge, whereby Christ knoweth God more fully than all the creatures, though not fo fully as God may be knowne, and is knowne of Himfelfe. For a finite nature is not capable of an infinite, fo as to comprehend it; for nothing can receive above that which

it hath capacitie to receive.

Againe, Hee knoweth in God, as in a glaffe, all things which have beene, are and shall be, so farre as agreeth with His happie estate, and the execution of His Offices which are committed to Him. Thirdly, Hee knoweth within Himselse, and by experience above all that can be uttered; for Hee is filled with these gifts not onely for Himselfe, but that He might lend from Him into all His members. Christ therefore as man, though He know not God fo fully, as God is knowne of Himfelfe, and know not all things which are possible to be done; because this cannot be knowne, but by a full comprehension of Go D's omnipotencie, which being infinite, no finite nature can fully comprehend; yet His knowledge is above all knowledge of Angels and men, and is unmeasurable after some fort, though not simply infinite, that from it all of us might be supplyed. This then thus opened:

First confuteth the Lutherans, who will have the humane nature simply omniscient, as the divine Nature is, and the divine knowledge to become the humane Nature, that it might know by ir, as wee know by created gifts of

knowledge; which they goe about to prove thus:

In Christ are all treasures of wildome and knowledge Object. all treasures, therefore He is omniscient.

He doth not fay in Christ's humane Nature, but in Christ :

> Now in Christ is the divine Nature, as well as the humane:

> > CHRIST

CHRIST hath it:

Therefore His humane Nature hath it, followeth not: à toto ad partem. In a man is reason:

Therfore in His body.

Besides [all treasure] may be said simply or respectively, compared with that other Creatures have, and thus Christ-man hath all treasures, that is in comparison of wisdome in any other, an unmeasurable treasury, whence

all other His members derive that they have.

We see hence, whither wee are to fly for encrease of vse 22 knowledge, and wisdome, even to Christ; Mine is wisdome, Prov. 8. mine is understanding, substity dwelleth with mee, Come yee fooles, and understand, saith this essentiall wisdome of the Father to us, by His servants. The Queene of Sheba went a great way to heare Salomons wisdome: and we have many that travell countries to heare the readers here and there. How should we seeke to Christ in all meanes Hee hath directed us to, that through Him we might be made wise? Hee ismade of Gop our wisdome, He is the Author and matter of it.

Lastly marke, that these treasures are said to be hid in Him: Whence observe: That it is not yet apparant to us Dostilithat C H R I & T is so sull of missione; for it is believed to be a treasure under earth, not found out yet, because we, though wee believe it, yet wee see it not, and the world neither see, nor believe any such thing. Hence it is that they count the preaching of C H R I & T a soolish thing; for affecting depth of wildome, it is so hid that they cannot espie any such thing in Christ. Yea, from this hiding it commeth to passe, that in some philosophicall subtilties, they seeme to finde farre greater knowledge than in all that is told of Christ.

Againe, our wants doe make it not seene to us; though

we beleeve it, yet we behold it not present : For though we are made wife, yet it appeareth not how wife we shall be; as Saint John faith in another cafe, I Joh. 2.2. We know in part, and great are the reliques of folly which dwell with our wildome. Now as we fay of a man who having great wealth, and yet maketh no great shew, he is a hidden man : So Christ not manifesting this abundance of wildome in us His members, is faid to have it treasured

up, and hidden within Him.

Wherefore let us not bee offended at the simplicitie which now is in CHRIST, but by faith give the glory to Him of those things which we are not able yet to discerne. Though these things we have revealed are such wisdome, that all knowledge beside is toolishnesse unto them, yetthethings we know are nothing to that which shall be revealed in us. Nay, Christ should not be wife, if he did otherwise: A man that is of the greatest learning in the world, when he teacheth an A. B. C. man, he doth not runne over his Tongues and Arts; but only applicth himselfe to the capacity of his schollar, keeping the other within himfelfe, till his schollar growing riper, shall be fitted to receive them: So doth our Lord lefus Christ deale with us; we are Grammar schollars, not yet taken to that Vniversity of the Saints in glory; and therefore Christ out of wildome doth keep hid in Himfelfe those treasures here named.

Vfc 2. This is a comfort to us, who are so meane in our owne eyes, our wisdome is hid with Chrift, as He saith of our life, Chap. 3.3. We shall in time have it. If we knew not fome fecret which we defired, yet if we had some friend, that knew it, who should further tell us, that he in time would shew us all the matter, it would make us rest the better contented: Thus it is with Christ; we have great

wants in knowledge, but Hee hath all treasured in Him, and will in His time make us know, as we areknowne. And thus this doctrine might be passed over. But the Papifts doe hence gather, that even Christ new borne had the fulneffe of wildome. But the Answer is, that Saint Paul speaketh not of the Man-hood of Christ only, but his whole Person. Secondly, he speakes not of the Person according to His Man-hood in the time of His humiliation, when He was subject to ignorance, fo farre as it was an infirmity without fin, but of Christ as now glorified. While He was in stare of humiliation, He did grow up in wildome, both His habits being more confirmed, and His experimentall knowledge to His end encreasing in Him: He knew not the barrenneffe of the Fig-tree, the day of judgement, not only in this sense he knew it not to tell us : True it is, He was anointed above His Brethren with joy, wildome, &c. but hence it followeth not therefore He was actually forthwith having all joyfull bliffe and wildome: For CHRISTS anointing fignifieth three things:

That this Man-hood was after a fort infinitely bleffed, in regard that it was personally affu-

med of God the Sonne.

2 That it was called and destinated of God to have all the fulnesse of spiritual graces given

it, the right of them was made His.

3 That He had actually given Him all such gifts in every age, as might fitly stand with the mystery of His humiliation. David was anointed King before he actually had the power of a King: Neither is it as absurd to fay that the wisdome of God in His humane Nature wanted, while he voluntarily would not make shew of Himfelfe, but emptied Himselfe: for why may not this be faid

favd as well as the Lord of life wanted life, that the God of strength who is neither weary, nor hungry, was weary and thirsty.

V BREB 4. And this I fay, least any should beguile you with entifing words.

TOw followeth the reason rendred of that which go-Neth before [this I fay] this may be referred either to the description of C H R I & 7, into which he digreffed, or to the whole sentence from the beginning of this Chapter: this Itell you, how I drive for you in prayer, what I labour for on your behalfe, even that by the meanes above-named, your hearts might be comforted: and I cannot but extoll our Lord I sus CHRIST. that you, knowing both the truth of my love, and excellency of CHRIST, may not by feducers bee lead through flattering detraction into falle conceits of me his fervant and Apostle, and so of him whom I serve. I take it roundly with reference to the whole antecedent matter in this Chapter. Now as this hath coherence with that branch in the words next before, it teacheth that before noted: That the knowledge of Christs excellency is a prefervative against all seducing spirits.

2 Againe, as this hath reference to that (verfe 1) I would have youknow my strife for you, and so giveth a reason why he mentioneth his care, feare, fervent prayer Doffr. on their behalte; It doth let me fee, what is a practice of falfe Teachers, even to bring meant of liking with those that are faithfull fervants of CHRIST I BSUS. This Saint Paul Suffered almost everywhere at their hands, in Co. winth; Galatia, Philippi; where did not the Divell by flanders

flanders labour to weaken his authority with the Churches ? thus he hath alwayes done ; Mofes, yea C HR 1 5 T Himlelfe escaped not. Revel. 12.15. The Serpent, that is, the Divel, is faid to cast out of his mouth, water as a flood after the woman, that he might cause her to be carryed away of the flood; that is, of the reproaches which he spir out at the true Church of God. As one that would winne the love of a woman, doth infinuate diflikes of her husband, that having loofened her affections at home; hee might the more easily bring her to his lure : So doth Sathan by his instruments weaken the affections of people toward Christs servants, that he may after bring them to Himfelfe and His Prophets: thus he now buzzes into peoples cares that the faithfull Ministers are so proud, fo censorious, that it is no living with them, fo ftrict they will allow no liberty, enemies to all good neighbourhood and fellowship where they come.

But knowing whereto these things tend, let us bee wife Vie. in time; if we know Ministers to be faithfull, upright and godly in their places, let us bee to them as an honest woman is to her husband, faithfull, loyall and conflant, thee hath no eares to heare any fuggestion against

him.

2 This coherence teacheth us, When it is lawfull to protest our owne care, love and faithfulnesse to our people, when it ferveth to breake the mares of beguilers, and fuch as lie in waite to feduce.

But to come to the matter: The verfe layeth downer

two things:

I The Apostle his caution.

2 The evill which he doth fo warily keepe off: The first, [this I fay] warily preventing: The second, [that you may not be deceived with flattering peech. ] The evill is **fct** 

fet downe by a double cause:

The one inward, to bee gathered out of that word TADARONICHTAI, that is crast and wilinesse of false reachers: for this word fignifieth to deceive fophistically with thew of reason, which hath not found reason under it.

The second outward, perswasive speech fitted to seduce

and deceive.

"The Summe is: I speake this out of a cautelous cc feare I have, that no evill instrument may deceive you es either by wyles, or glozing words, with which these " use to lie in wayte for to pervert and corrupt unstable

" foules.

I. Observe hence: How carefull wee must beeto keepe our Dott. people out of the hands of deceivers : hence come all those faithfull watch words; when a Prophet ariseth, if daughter, wife, or any withdraw you from God, though they foretell things or worke wonders, believe them not. Our SAVIOUR CHRIST giveth this advertisement : Beware of false Prophets which cometa you in sheepes cloathing. Many false Prophets Shall come, and false Christs which (hall deceive the very Elect if it were possible. Often Saint Paul, be not deceived, let no man deceive you. No wonder; is not a faithfull Shepheard fly of Woolves? If flocks of five pounds a score be so carefully kept, how much more must wee bee carefull of our soules, whom Christ hath redeemed with His pretious bloud?

This then must teach Pastors wisedome: Saint Pauls example is their instruction : every bad leven which any spreadeth, is doctrine of divells: we must encounter these Woolves, and keepe our charges untouched of them. What a pitty is it, when so many doe by life and doctrine adificare ad gehennam; that none is found, who hath courage once to barke at it ? we faile herein of that charge the

Apostle

Y/c.

Apostle giveth; Take heede to the flocke of God, whereof the Aas 20. Holy Ghost hath made you over feers.

2 Marke the force of seasonable speeches, they preserve the Doct.

people: A word spoken in season is like Apples of gold with pictures of silver. In civil dangers the barke of a dogge frayeth a theese, and awakeneth a family, and so saveth a household: how much more shall the voyce of the Lords Pastors affright these wicked impostors and awaken the Saints: Their voice, with which God Himselse goeth, is able to make hell shake at the sound of it.

Wherefore let us awaken our selves, yea the Lord open our mouthes who are His watchmen every where, that we may speake in this kind: The theese (I meane the Di-

vell) spoyleth at pleasure whyle we keepe silence.

3 Marke, what false teachers sight with, namely, with de-Dost. ceite, show of reason, not sound reason; I am affrayd (saith St. 1 Co.11.3.)
Paul) least any by subtilety hath beguiled you, as the Divell did Eve: Bee not carryed about through the deceit of saise Ephelia, teachers; wherewith they lie in wayte to deceive. Lying Sophistry is the Divells logicke: His logicke is made onely of tallacyes. Thus looke at the Papists; what are all that Goliah his volumes, but very sophistry, showes of Scripture, of councills, Fathers, reasons, as is at large prooved by many of our Writers?

Let us not then be carryed away with babie cards, when we heare all the Fathers, Scriptures, reasons brought; for thus have Hereriques, as Dioscorus, and the Divelldone: though they have no found reason; yet they have sophisticall shewes: and falsehood hath such colour sometime.

that thee feemeth more true then truth it felfe.

Let us wher up our diligence by it, and fly to him who Vse 2. hath treasures of knowledge and wildom, that He would keepe us in His truth, and make us descry the things that differ.

P 3

Lastly

Doct.

Lastly observe, what kind of language they use, such as is full of flattery, and glozing. Even as a foule faced Whore paynterh her face ; fo doe they their bad cause with eloquent infinuation, and fuch kindneffe and curtefy as [melleth strong of craft and subtilty in a wife mans lenses.

via. iuxozia.

Ro. 16.18. They are fayd, with faire speeches and flatterings to deceive Xensoho- the hearts of the simple : this is their sheeps garment, at least a part of it : this is the Iczabels painted face. false Prophets dwell at Placenza (as the Italian speaketh) they will speake pleasingly, sometimes tickle itching eares with fuch compt elegancies as may make them admired. fometime fawning, and pretending fuch kindnesse as the Divell their father did to our first Parents, you shall bee like Gods, when indeed he knew they should become like Divels. Yet all perswasive force of speech is not to be condemned; which Saint Paul himselfe frequenteth, I love you from my heart roote : what is our glory, our crowne of rejoycing, but you in the day of the Lord lefus ? But when a man laboureth by affected Rhetorique and sweete eloquution, without the power of Gods spirit and evidence of matter to winne an acclamation to that he proposeth; couching this faith Saint Paul I Cor. 2.4. My word, and my preaching (tood not in the entifing feech of mans wisdom, but in plaine evidence of the spirit and of power. Otherwise Apollos was x6219, eloquent; and who a better orator then Chry(oftome? Neither is it unlawfull to give kind words to people, but when one speaketh all to flatter, and beyond truth speaketh pleasingly, will no where offend, nor freely rebuke, and still doth this that he may worke them to the liking of the opinions he falfly venteth; In briefe, when it is made a cuppe of fine wine to carry to the heart more effectually a cuppe of deadly poylon: whereas the faithfull ones, they commend good things in us that they may more equally in their just reproofes be heard of us. As a Physician guildeth a pill that it may be taken the better, or to encourage them, and excite them to thankefullnesse, or some such purpose.

To teach us godly wisedome, and by learning the Pse. cunning of these men, to bee fore armed against the hurt of them. If the tongue of Angells should withdraw us from C H R I S T or any part of his truth, the Lord give us power to accurse them, and turne from them as most dangerous Syrens, that thus goe about to be witch us.

VERSE 5. For shough I bee absent in the slesh, yet am I with you in Spirit, rejoycing, and beholding your order, and your stedfast fasts in Christ.

Now hee commeth to prevent an objection: Why Saint Paul (might they fay) you know not us how we are in beliefe; (it may be these Ceremony-masters told them he was one that thought least of them) to which S. Paul answers, though I have not beene with you in body, yet you are in my heart; I, in my mind, by relation of others; know how it is with you, I am in mind with youre-joycing, and fixing mine eye on your order, and the folidity of your faith towards Christ.

Marke hence first: There is a presence whereby Saints are Doller, one with another, though never so farre disjoyned: Saint Paul absent in body, with the Colossans present in spirit. We believe the communion of all Saints. Now were there no way for them by which they might be each with other, how could they communicate together? but as we say, where the minde is, there is the man: Now the

P 4 minde

Vfe I.

minde may be in heaven, in the utmost corner of the earth; wheresoever the thought and affection is, hither we are transported in spirit: thus Eliah saith to Iehu, was not my spirit with thee? because God by vision showed him what his servant did. For looke as a man may be corporally present without his mind there: so he may be in mind here or there where his body commeth nor. By the mind is to be understood the operation of the mind; namely, the thought and affections.

This therefore doth flew us an excellent priviledge of Gods people; that after some fore, as Christ is with us all to the end of the world, so we are with him, and one with another. For His bodily presence is not with us, but the

presence of spirit and power never for saketh us.

other, not to suffer it to be out of fight, and out of mind, as we speake in the proverbe. It is to be bewailed that our hearts are no more with the Churches everywhere then they are. If wee could fit still in our Chayres, and goe hither and thither bodily, whither would we not goe?

Rejoycing and seeing That is in spirit discerning as an absent thing, but by the image of it made present to the mind; for this is the difference of the Greeke words crew and sar, and with joy seeing their order and

faith.

Doll. Observe first: The nature of love, it rejoyceth (as Saint Paul speaketh) in the truth, in the works of grace where it is Iohn3. 4. discerned: thus Saint Iohn, what greater joy have I then that you walke in the truth? How glad are loving Nurses and Parents of all comelinesse and lovely qualities in their Children? Even so those who have Gods Nurceries, and are Fathers in Him, they joy in nothing more then in the external

externall and internall graces of his children. On the contrary, how was Saint Paul grieved, when the Church of Corioth had fuch a blemish as that incestuous one uncast forth.

Alas, we want spirituall love ! let which end will goe forward, keepe from being whore or theefe, though there be no power of godlinesse, no heavenly mindednesse, no opennesse of heart, love appearing, we grieve nor, though the foules of men lye in a dead Iwoone, for any vitallaction of the life of God, our spirits moove not: if we perceive not forwardnesse of grace, we like Insephs brethren envy it, rather then take comfort in it; censure it as pride, humor, fingularity; nay Pulpits sometimes speake this english.

Tour order ] Observe hence : That all things in the Pri. Doct. mitive Churches were most orderly constituted and carryed. Looke at the government, at the administrations, at the conversations of Christians, all you shall see were full of order. First there was an order of government; for where there is no government, there is no order. If all were one member, there were no order in the body: there were some governing, some governed. Governours fuch as laboured in word and Doctrine publiquely, and ordinarily, receiving calling thereto from Christ; by his-Church : or else such as attended the inspection of manners, not dealing ordinarily with the Word and Sacraments, but as occasion required, not by authority directly from Christ; but as delegates from the Pastors. There were Deacons, ministring in carefull overfight of the poore. Finally, the affembly, which was governed by their leaders. For ministrations all were comely in their holy native fimplicity which became; all feemely circumstances of time, and place observed in them, As I bave .

Víc.

Doa.

have received of the Lord Iefus Christ; so have I delivered unto you. Let all be done accently. For their conversation. they went out and in about their own businesses; keeping their owne rankes : If one did walke inordinately but as an a Thef. 3. idle tattler, he was noted, and they severed from him. They EL. did goe by rule, as in an orderly march rorger to adrove Gal. 6. 16. they did evamustras representer. I Thef. 4. 12. walke honestly towards them that are without.

Hence we may learne to mourne at the disorder every where, the pompous tyranny, the idle toyish ceremonies and fopperies in the Worship of God by Popish masse. Priests; the most wicked and yet uncensured conversa-

tions which may be seene amongst Christians.

Laftly, marke hence ; What a joyfull fight it is to fee Coules cleave to Christ, and hold by him. A true hearted fubje& cannot but joy to fee the subject cleave fast in all allegiance to his foveraigne Lord the King: So it feedeth the hearts of the true fervants of Christ to ice others stand fast to Him. If you stand fast, wee are alive. It is a pleafant fight to fee a valiant man, being affaulted on every fide, stand his ground and quit himselfe bravely: But for a fouldier of Christ by faith on Christ to Subdue all hostility of Sathan, and not give backe a foore is much more goodly and glorious to behold. Thus Saint Paul, now he faw the Divell brave them with tearmes of learning, the depth of philosophicall speculation, and offering to make them ashamed of the simplicity of their protession. fometime foyfting lewish ceremonies of the Law, that fo hee might adulterate the fincerry of their profession; fometime by advancing the dignity of Angells, offering to withdraw them sometime, from the meanenes of their Teacher, who was no Apostle nor pillar of account, labouring to beate off this hand of faith from holding the Lord Lord lefus, yet by the strength of Christ, they standing against all.

But you will fay, you have faid hee infinuates their Object.

wavering.

True ; their faith might bee folid and stand and yet Answ. bee shaken a little too. A house that standeth and will fland firmly, thaketh when the winds blow about it : So faith is firme whentrue, and never shall faile, though it tremble when the gusts oftemptation beare against it.

Befides, this folidity doth rather note the foundneffe as opposed to hypocrific, then the undoubted perswafton

of it.

Let us therefore bee glad that Go D hath kept this Vie. Church; that all the Popes malice, and the Iesuites monstrous attempts could never prevaile against it. So let us who have beene often by Sathan affailed, and yet ftand by faith in that grace which Christ Iesus hath brought us : yea when we fee others whom the Divell doth many wayes annoy, ftill keeping their innocency, let us (I fay) joy in it, this is worthy our joy. On the contrary, how is the case of some to be bewayled who turne Catholiques daily, halting betwixt God and Baal : it is a heavy fight. the Lord stay such apostasie, yea all revolting, which the world, that three headed monfter, caufeth in many.

VERSE 6. As yee have therefore received Christ Telia the Lord, fo walte yee in Him.

Hus farre you have heard the Doctrinal part of this LEpiftle with the digression annexed to ir, from the foure and twentieth werfe of the first Chapter to the fixth verse of this Chapter. Now followeth the Second part

of this Epistle, which is exhortatory, and it reacheth from this fixth verse of the second Chapter to the seventh verse of the fourth Chapter. The exhortations are of two forts.

Some generall, that is, conteyning matter which all forts and fexes, and conditions are to obey; which beginning in this verse reacheth to the eighteenth verse of

the third Chapter.

Some particular, that is, which doe not concerne all men and women in this or that particular calling of life, as Wives, Husbands, Masters, servants, to the seventh werse of the third Chapter. Where the conclusion beginneth.

To returne unto our generall exhortations, they are

Principall, Or,

Secondarie, serving to the principall.

The Principall mayne one, in the fixth and seventh werses: the other following. First you have the duty it selfe, walke in Christ. Secondly the manner or consequents following on this their walking, described by two Cardinall vertues.

I Confirmed faith:

2 Thankefulnesse.

The first hee doth not simply propose, but premiseth their good beginning, which hath the force of anar-

gument thus:

Those who have received Christ Iesus the Lord, as their onely Saviour, Priest, Prophet, King; they must in their whole course onely acknowledge Him. Bur yee have received Him, that is, believed on Him as your Lord and Saviour: Therefore as you have received Him, so walke in Him.

Marke first : What is the property of true faith ; it recei- Dott. weth Christ : even as the hand doth take a thing from an. other reached unto it; So doth Faith take Christ offered unto us, and given us by Go D the Father in the miniflery of the Word and Sacraments : thus Galath. 3.14. CHRIST was made a curfe, that we by Faith might receive the blefing of Abraham, the spirit promised : marke, receive by Faith, not into knowledge; for the Saints doe not know onely that the spirit is given of G o b to His children, but that it is poured on them in their measure, and received to dwellin them. John 1. 11,12. The lewes received Him not, that is, they believed not in Him; but so many as received Him, Hee made them the Sonnes of G o D, even fo many as believed on His Name : the latter words expound the former, yea faith fo receiveth Christ, that He commeth to dwell in the heart. Ephef. 3.17. Hence it is, that faith is faid to put on Christ; to engraft us into Rom. 13. Him, to unite us with Him, as the members and head are coupled. For faith doth not onely know and affent unto, but it hath a hearty affiance in it, which maketh us reft upon Chrift, as made of Godevery thing unto us ; Wifedome, 1 Co.1.39 righteousnesse, sanctification and redemption.

It condemnes the Papists; for faith by their doctrine (as Vse I. faith) hath no affiance in it, it is only a knowledg of Christ as a Saviour, without any confidence resting upon him as a Saviour: whence their Schoolmen dispute, that a man may be sound in faith; and in a damnable despayre at the same instant. Now this saith leaveth Christ in the ayre, doth not at all apply him unto us. For as if one hold out a thing unto me and say, it is thus and thus; my sight, and conceiving what it is, without reaching my hand to ir, doth not at all receive it: So while faith with the eye of it looketh on, and conceiveth what Go p offereth; but

doth

doth not by truft and confidence reach that which God offereth into the foule; we receive nothing, and therefore have no benefit by CHRIST. For as medicine, meate, cloathes seene onely and conceived on, but not taken in and put on, profit nothing: So in Chrift, our medicine, our meate, our apparell, to heale us, nourish us and cover us in the fight of Go D. Wherefore labour for this effectuall justifying faith, let the confidence of your hearts be toward Chrift, that having Him within you spiritually, all his

benefits may be yours likewise.

This may serve to informe us something in the Doct. ripe of faith; it letteth us fee what is the ground of belie. ving, furely the free offer of G o D. That which is the ground and warrant of receiving, the same is the ground and warrant of believing, it is the free offer of God. The offer of an almes from a rich man is a warrant lufficient for a poore man to receive it: The free offer of Christ to a finner is warrant sufficient unto a sinner for to receive Christ. It is not then for a poore soule when he would fettle the first ground of his faith, to looke for something in himselfe that should make him worthy of Christ; but in this businesse there is nothing to be done, but for a man to goe out of himselfe, and to take Christ with an empty hand, as He is offered; that is, to lave finners, to feeke the lost, to heale the wounded, to feede the poore: The sense of nakednesse and poverty is warrant enough for a man to receive Christ. This being well understood will be very avayleable to fettle the faith of Christians, to keepe them from wavering in believing, whereunto they are expc fed by Sathans malice; they cannot thinke Christ will fave them, Go B will not looke upon them, G o B will vouchsafe no such priviledge unto them, because they are poore, blind, and naked: But I fay, for that cause receive Him,

Him, and take Him for that end He is offered: therefore when the Lord convinceththe Church of Laodicea, thou art wretched, poore, blind and naked, then I counfell thee to buy of mee eye. Salve, that thou maist see, and white rayment that thou may st be clothed: Say not, Christ is not myne, I dare not apply Him, because I am a sinner; indeede if thou hast a purpose to goe on in sinne, thou must not venture to apply Christ: But if thou be humbled in the sight of thy own unworthinesse, and doest account it the greatest favour of God to be freed from sinne, thou hast good warrant to receive Christ thus offered; for so the Lord Bus sus doth invite poore sinners; Come unto mee all yee that are weary and heavy loaden, and I will sale you.

It may serve to teach us, by way of examination to try Vse 3. whether we have received Christ or not. To receive Christ is a thing done with the whole heart: It was a question which the Apostles were woont to put when they received any man to be baptized, Doe you believe with Acts 8. your whole heart? as Philip said to the Eunuch. It must be a

receiving of Christ with the whole soule.

2 True faith apprehends Christ such a Saviour as the spirit of God in Scripture setteth Him out to be, a perfect Saviour, who is perfectly able to save all that come to Him Hebr. 7. through saith. As He alone trood the wyne-presse of Gods wrath: So He alone worketh our salvation. This the Apostle presseth, because of the talse Apostles that were crept into the Church: they would graunt that Jesus Christ, the Sonne of Mary, was the true Christ, in whom the Iewes and Gentiles should trust; yet they would have something else to be joyned with him, they would have Moses joyned with Christ, and the Law with the Gospell is the matter of salvation; against which the Apostle

much labourerh, and to settle their hearts onely upon Christ, excluding all other causes and things from having any hand or share in being meritorious causes of mans salvation.

3 All is not done when the judgement isinformed that Christ is the onely Saviour, and a persect Saviour without any act of ours concurring to merit salvation; there is another thing to be added which must sasten upon the affections: Christ must be received with the whole heart; not onely with the understanding, but the will and affections, the whole soule must incline to it, thus to rest onely upon Him, to prize Him onely for Himselse, faith fixeth upon the person of Christ, and takes all other things as consequents deduced from that which is in Christ: So the joy of a Christian, the delight of a Christian, the love of a Christian, should be fixed onely upon Christ.

4 There is yet another thing to be done: to receive whole Christ into the whole heart, is to receive Christ in all His offices, I am the way, the truth, and the life; He is our way, He is our Peace-maker, so He is our Priest: He is the truth, as He is our Prophet, to leade us into all truth: and He is our life, as He is our King, and mighty Lord to worke effectually in the hearts of all that shall be saved. Take Him thus: expect not onely peace by Him, but truth also; nor knowledge of the truth onely, but life also and ability to walke in obedience to that truth: thus you must receive whole Christ; not only as a Saviour to free you from the wrath of God, but also as a Lord and King to rule over you and to guide you. Hereby you may know whether you have received C H R I S T or not.

Dett.

2 Marke hence : That true beliefe on Christ must have

with it perseverance, and a life obedient unto Him. A true believer on Him must be a constant believer, and a good liver in Him; for to walke in Christ is every where to converse as those who must in all things acknowledge Him. As Christ is the author and object of our faith; so He must be the Soveraigne commander, the chiefe worker, the end of all those workes which I walke in, and occupy my selfe about through my whole life.

But the phrase is worth the opening.

I It fignifieth as much as to doe all we doe after the rule and command of Christ, the same with xara xersor. after Ch R I s r. verse 8. He is our onely law giver, we are in all things to heare Him, and to attend His pleafure, not stirring without His warrant.

2 It fignifieth continuing in Him, in faith on Him, to which Hee hath brought us; notto recoyle or give in.

3 To walke in Christ is to set before our eyes His glory, as the white we shoote at in all our affaires great and small: What seever you doe, doe all to the glory of God; and fo of Chrift. I count not my life deare, that I may fulfill the ministery which the Lord Iesus hath given me : whether in my wits or out, &c. I am to the Lord. And what is more equal! when a woman hath married a man, must the not live to Him alone ? Is the to be commanded by others ? Is shee not to seeke to please him ? to obey him, honour him in all things, with feare ? How much more meet is it, that we being by the hand of faith contracted to our Lord, should live to Him ? And as a woman new married must not start, but for better or worse continue where her faith is plighted: So must we having given our faith, not goe backe from Christ our husband, that hath bought us deare, and given us in joynture, heaven it selfe.

Wherefore this must both admonish us of our duties, Vice and be applyed to convince such as say, they believe in Christ, but live not in Him, looke not to His will, deny not themselves, seeking for His strength, labour not to set forth His glory. Nay they are at the command of men. what fuch and fuch like of, is their ten commandements, yea walke in the flesh, in obeying the lusts of their owne hearts, following their owne corrupt mindes and affections, and the examples of others like themselves. O wretch! art thou not athamed! hast thou the face of an honest man, and wouldst thou not blush to take a woman to thee, and make no conscience of following every trull, and leaving her fo as she scarce from the beginning of the weeke to the end comes into thy thoughts ? thus thou fervest thy husband Christ.

Doct.

Observe lastly: That our good beginnings must be abond unto us to make good proceeding. Have you begunne (saith Saint Paul) in the spirit, and will you end in the sless? have you suffered (o many things invaine? So he exhortest Timothy even from this that hee had beene brought up in the Scriptures of a child, and had made a good profession before many witnesses. We see that children, when that they have done already, is commended, it doth hearten them to further diligence. Besides it is a secret shame to leape from pale to sprigge, and with the Moone to change our beliefes: Therefore even in this regard it inforceth continuance, to remember us what we have begunne in. Besides, he that setteth his hand to Gods plough, and looketh backe, is not sitt for His kingdome.

Vse.

Wherefore we must the rather (I say) hold on. What art thou ashamed to be counted an unconstant man, by ceasing in that which thou beginnest finfully, and wilt thou not be ashamed to be variable in that course which is

good and holy? Oh thou hast forgot this, who hast lost thy first love, who hast beene more zealous, more carefull of good duties; who hast embraced CHRIST more powerfully and affectionately than now thou doft: Why doeft thou marre good beginnings with such flothfull proceedings:

VERSE 7. Rosted and built up in Him, and stablished in the faith, as yee have beene taught, abounding therein with thank (ziving.

Now followeth the manner of their walking on in augmentation of their Faith, and their thankfulneffe for CHRIST, and the doctrine which brought the knowledge of Him un. o them: The growth of Faith is described: 1. From the effects. 2. From the quantity. The effects of a proceeding faith, and obedient course of life led in Christ, are two: 1. A more firme union with Christ; this is set downe by a double comparison: the one taken from trees fastening their roots lower and lower: The other from buildings, wherein matter is surely laid upon the foundation. The 2. Effect is the more full perfwafion of the doctrine of CHRIST and grace of God brought them in the fame, which is fet downe by the manner how it was to be held of them, firmely, even fo as they had beene taught by Epaphras. The Quantity followeth abounding in your confirmed perswasion above named.

The second thing followerh, which is also a fruit of encreasing faith, even thankfulneffe for CHRIST and His ben fits bestowed on us, and now more certainely perceived perceived by us. So that this verse may be thus conceived: It describeth our constant walking in C HR 1.5 T,

and our Faith in Him, by these particulars.

I A more neere Vnion with CHRIST; we fixing the roots of our affiance more deepely in Him: and like as it is in buildings; So wee being living stones which more and more settle, as it were, by constant walking in CHRIST, on Him our Foundation.

whereas we were wavering, touching the points of dotrine and God's grace, es they were taught us; we (I say) constant by walking in Christ, come to be strongly perswaded in all the matter of faith, as we first learned it

from faithfull teachers.

3 This shall accompany your proceeding in Christ, that we shall abound in our perswasion of doctrine, and

Go D's grace toward us.

4 That better knowing the things bestowed on us, and eased of our doubting, which unbeliefe excited, wee grow to unfained thankfulnesse for CHRIST and His benefits.

The fummetherefore is now eafily fet downe:

" Continue in the faith you have begunne in, and

" live according to His will, and through His frength on whom you have beleeved, growing

" by this constant perfevering to be more neerely

" knit to Him, rooted and builded; more fully

" per (waded of the doctrine, as it hath been taught you, for measure more abundant both in know.

" ledge and confidence; finally, heartily thankfull

" for logreat things given you of Go D.

Observe first, out of the coherence; What fruit we get by constant going on in Curist; we come to have more firme

Dott.

firmeconjunction with Him. When a young plant is newly fer, the roots are of small depth in the earth, one may well pull them up with an hand, but as the tree shooteth up in fight, and bearing fruit, so it striketh the roots deeper and deeper downward; yea, both together, though it be not perceived: So that no force can move it: So in a building stones new laid while the morter is yet greene, may be pecked out; but when the cement is dried, and they are funke downe, and throughly fettled upon the foundation, they are more closely joyned to it, then they cannot be cafily moved: Soit is in us; wee have not for degree fo firme and neere conjunction with Christ, but the more we live in Him, like good trees spreading in the fight of all men, and bringing forth the fruit of righteoulnesse, the more we come to take root downward by a more firme confidence, which doth bring us to have a firmer conjunction, and more neere union with Him. Our Vnion is anfwerable unto that which uniteth us. As the cause is in degree greater or leffer, the effect is answerable: Now at the first faith is weake, like a bruised reed and smoaking weeke; but while Faith holding Christ, doth draw the Spirit from Him, which maketh it fruitful in good works; the more it exerciseth, the more it is strengthned : even as in babes, their powers every way at first are feeble; but the more they feed and exercise, the more they waste the redundant moisture, which before enfeebled their faculties, and put forth strength in all their operations. Saint Peter, when faith was weake in him, at the voice of a Damosell was shaken: by walking in Christawhile, he was fo rooted, that threatnings, whippings, imprisonments, conventings before great power, martyrdome, nothing could shake him.

Wherefore, let us walke on without fainting, hold on ve 1.

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Doctr.

in Christ: this will bring us further and further into Christ.

What if thou standest not so firme? what if little winds feeme to shake thee? goe on, thou shalt grow rooted in him thou knowest not how; yea, while thou doest thus (though thou shakest) thy root doth strike lower and lower into Christ. Many are moved to think how weakly they are tastened, how slenderly they are rooted in Him, but to be rooted is not every believers state, I mean thus deepely rooted: this is the condition which they attaine who have long walked in Christ.

object. Bur what then if Christians be not at first rooted? 2

weake faith may be quite overthrowne.

Answ. True, if they be not rooted in any manner; but this they are from their first setting into Christ by faith; yea, so rooted that they shall never fall altogether: but this is an bigher degree of rooting, which doth not only shut forth falling, which the other doth also, but even that shaking, and more grievous tottering for the most part, which trees may have, and stand neverthelesse, to which the former degree is subject on feeling every wind; I say for the most part, for such may be temptation, and defertion meeting, that rooted David may shrewdly totter.

grounded in Christ; because they walke so loosely and remissely, so abound with greene lusts, which craze their faith rather, than confirme it.

2 Marke when he faith; Walke on in Christ, confirmed in faith, growing to be fetled in full perswafion of

the doctrine and grace brought unto you.

Observe hence; That resolved persuasion in the destrine me professe, and grace wee believe, grower out of a constant course in faith and obedience. To be fully persuaded, is not

attained

attained the first day ; Lord I beleeve, helpe my unbeleefe : Faith is mixed with doubting at the first; but in progresse of time we come to out-grace this wavering, of which all beleeving hearts complaine at times justly: This was Abrahams prerogative, he was fully perfuaded of that Go D had promifed him, withour once making question of ir. There is no man learneth any Art, who at first can see how every thing is true, which others skilfull therein tell him; but oportet discentem credere; beleeving that which his mafter faith, and going on with it, he commeth in the end most fully to discerne, and be perswaded of all things: So it is in this Art of arts, and so much the more, by how much it is the more divine, and furpaffing all naturall capacity than others. When a man recovereth fome long ficknesse, and beginneth to walke; he walketh with great feeblenesse and faintnesse: but going on in exercise and diet, nature overcomming the remainders of ficke matter which were left, he goeth strongly, and feeleth not his former imbecillity. So when God healeth an unbeleeving heart, there are at first such reliques of unbeleete as make him full of doubting; but going on in C H R I s T, the Author and Finisher of his faith, Gop doth so asfift his faith, that it subdueth this contrary forme; fo that the man walketh confirmed in those things which he beleeved fometime very waveringly.

The use of this is, first to encourage those weake ones Vie. which are at a stand, know not what to think of any thing almost, yet mourne under this as a burthen, and hold their LORD CHRIST: be not difmayed, goe on, thy judgement shall be strengthened; yea, while thou walkest thus, thou art in growing to it, though thou can't not difeerne it. Who that faw a linke beaten against a wall, would not shinke it would be put out ? yea, this tendeth to make it

burne

burne more clearely: So thy faith thus knocked with these doubtings, shall when it getteth up, be so much more confident.

Vfe 2.

Here we are given to understand, whence it is that men are neither sless nor fish; prophanely, not mourningly will say, in faith he were a wise man that knew what hee might believe, they know not for their parts: one saith one thing, another the contrary. What is the cause of this? O thou hast not yet walked obediently after the rule of Christing; therefore God giveth thee up to darknesse.

As yee have beene taught] viz. As you have beene taught by Epaphras: Note hence, a point of wisdome in Saint Paul, and mutuall honour, confirming and countenancing Epaphras a faithfull labourer. Which is our Patterne for imitation: the honour we owe our brethren requireth it: the love we beare the truth, doth require wee testifie for it; yea, the care of others salvation doth move us every way, to make God's wholesome truth gratefull to them. For men of note having heard some of lesse reputation preaching after them; it is not amisse to have recourse to their matter and sayings, and mention them with honour.

Againe, it seemeth infinuated hence, that the Divell did a little move them to unbeleese, even from this circumstance, though they doubted not of the Gospell; yet whether, as he taught it, or no, it was true that might be questioned: which if it be; wee may see that continuing in faith and obedience, will make us out-grow such carnall exceptions, at which sometimes we stumbled. If the Divell cannot bring us to say, the meat is naught, yet he will make us to thinke it is not aright handled, the Cooke is not as he should: Thus many thinke, though they cannot

gain-fay

gain-say the matter, why the man is no great schollar, no Doctor in schooles, he preacheth plainly, not a testimony of Fathers, nor sentence of any Author. Well, if thou hast an honest heart, goe on in C H R I S T, and these

things shall vanish. This by the way.

3 Marke he faith; abounding in it ] whence we learne, What constant walking in CHRIST will bring us to, and Doct. what we must endevour to, not only to be well confirmed, but to abound in persivasion. Let every man abound in this fense. If we doe any thing of things indifferent, or beleeve any thing, it is good to abound in the perswafion of it. A man cannot trust God too much; a man cannot goetoo farre in this which doth glorifie God, and put to His seale that He is true, and good in all He speaketh to us. We must therefore endeavour it. Beside, as waters a while dammed downe that they could not have course, when once they breake thorow, they over-flow all farre and wide: even fo doth Faith borne downe a while with doubting, fo much the more abundantly breake our, and drowne all scruples in us : Or as fire long smoothered and smoaking, at length breaketh out with flames that touch the skie, and like another Sunne enlighten the ayre; So doth true faith, when it swimmeth from under these waves of doubting, which fometime over-whelme it.

The same bles which before, may serve for this

point.

Especially this consuteth Papists: Oh, say they, take pleased of too much considence, lest you presume; but God speaketh of true faith, as if this were the onely measure to keepe no measure. Indeed carnall presumptions, as faith on our owne worthinesse, workes, &c. wee cannot too much abandon, but beleese grounded on God's truth is not this; while they hang it upon the Churches yea and

nay.

Anfw.

Vfe.

nay. But Saint Pant Ipeaketh of the Gospell, and this faith he calleth for, which did root them in Chrift.

Object. But who can be fure of repentance and faith? many

have beene deceived, judging wrong.

He that hath them may know them, and shall in time when infancie is over, and temptation doth not intoxicate. For those that have bin deceived, though one in a dreame thinketh he eateth, and doth not, this hindereth not but a waking man who truely eateth, may know the same in-

fallibly.

Lastly, marke; What walking in CHRIST hath at length going with it, hearty thanksgiving; while we know not through weaknesse, the things bestowed, there is little thankfulnesse that can come from us; but as we grow up to fee what is given us, thankfulneffe getterh up alfo. You see in babes, though their parents doe hang never fuch rich jewels and bracelets upon them, alas they cannot thanke them, for they know not how they are adorned; but let them come to some knowledge, and give them a thing, then they will a little thanke you; but let them grow to ripenesse of understanding, and give them some great pretious things, they will be much affected. Two things breed thankfulneffe; the one knowing that the benefit is of worth : The fecond, that this thing fo knowne, must be given and received. Now knowledge and affurance that all the benefits of CHRIST are made ours, these are faith; and as they doe grow from one degree to another, so thankfulnesse followeth, even as the shadow the body, answering proportionably.

This thus opened, first letteth us see the Popish Church hath no true thankfulneffe; for what man can be thankfull for a thing which he doth not know what it is ? Now foit is, that they fay, no man can know love, repen-

tance,

tance, pardon of fin, whether hee hath them in truth, or whether those he have be counterfeits. Say one should give mee a Diamond, but yet could not know possibly whether it were a Chester-stone, not worth twelve pence could I be thankfull? Nay we must know for what first by their leave. Againe, say one shewed me a thousand pound, but would not let me know he would give it me, only leave it upon a peradventure; could a man be thankfull for this? Nay, we would say, I will thank you when I have it. If we have it not in possession or certaine hope, it is as nothing to us.

We must be stirred up to encrease our thankfulnesse to G o p for these mercies: we are thankfull in other matters which are nothing, compared with these. If wee be not come to this, we make no progresse in faith, nor walk not in Christ as we should, we know not what is bestowed

on us.

VERSE 8. Beware lest any spoile you through Philosophy, and wine decests, after the tradition of men, after the rudiments of the world, and not after Christ.

Now the Apostle commeth to secondary exhortations, which are assistant unto the great one, of walking in Christ; they are of two sorts. 1. Cautionary prohibitions, warning from such things as draw us from Christ, to the end of this second Chapter. 2. Precepts of Practice which must be observed, that wee may goe on in Christ, from the beginning of the third Chapter unto the eighteenth Verse. The first sort beginning in this Verse, is first set downe generally to the succession Verse, after

more

more specially to the end. In the generall prohibition we first see the dehortation: after the reason. The dehortation containeth two things:

I The evill they were to avoid.

2 The meanes of breeding the evill.

The first, Let none make a prey of you; that is, carry you away who are the sheepe of Christ, from His fold, the true Church, into their owne, which are Synagogues of Satan, that is the force of the Word. The meanes tending hither are two:

First, Philosophie, which doth Synechdochically note all humane wisedome unsanctified, with the doctrine it

teacheth, and the shew it maketh.

Secondly, Vaine deceit, which might fignifie sophisticall Logicke: but this is a principall part of Philosophie. Some thinke it to be thus meant, Philosophy, which is vaine deceit; but the conjunction doth shew that here a distinct thing is meant: therefore I take vaine deceit here for all religious rites which carnall wildome inventeth, and obtrudeth, called fo; first because they misse the end of pleasing God, at which they arme: Secondly, they are empty of that grace being not lanctified by GoD, which they seeme to have, and therefore are empty deceits; in which regard Saint Paul calleth these rites difanulled by God, and affected by men, Taxa sorxing, beggerly elements; not having a jot of true grace of the Spirit going with them, and no doubt but this is here meant: For the Apostle specifying the things after which are x media Carin, Ver [ 20.22. he hath the intercession of Angels, and the lewish rites, which some would have put upon them, For you xo nue xo mue for or directions; the reasontaken from the originall quality of these things, which is set downe adversatively thus: These things come from man, they are carnall carnall and worldly, not after Christ, that is, having Him their Author, not spirituall. And first these words doe feeme to intimate whence these things come to have such esticacie of deceiving; even from hence, that they are countenanced with humane authority, and are for their quality carnall and worldly things. 2. Here is a reason included thus: Those things which are not after the rule of Christ, we must not follow, who have received Him, and professed that wee will walke in Him: But Philosophie and empty rites of religion, are after mans wildome and the world, not after Christ; therefore wee must not let any deceive us with these things. In the Verses sollowing, to the sixteenth Verse, is a double profyllogisme proving the first part of this reason (for the second is passed over as evident) it stands thus:

That which is not after Him in whom is all the Godbead personally, that you must not receive:

In CHRIST is all the fulnesse of the God-head personally:

Ergo, &c.

Secondly; that which is not after Himthrough whom, and in whom you come to receive the fulnesse of spiritual gifts, as the removall of guilt, and blot of sin, and quicknance with the life of Goo, treedome from the yoke of the Law, victory over spirituall wickednesse: what agreeth not with Him in whom yee have such benefits, that yee must not receive, unlesse you would for sake these unvaluable blessings: Now admit that; unlesse you will leave Him, and torgoe these great benefits yee have in Him: this is the disposition of the argument to the fixteenth Verse.

Now to returne, observe first from this eight Verse.

That to yeeld to erroneous doctrines which corrupt reason Doctrines teacheth.

teacheth, doe take us from Christ. See you be not made a pray, led away captive, as those that are vanquished in battell: therefore it is plaine that the yeelding to fuch things, doth make a man a spiritual captive, and lead him from Chrift : this is it that maketh the Apostle say, Gal. 5.2. If yee be circume fd, and feeke falvation by the Law. you are cut off from Christ, Christ Shall profit you nothing : For looke as evill weeds doe fuffocare good corne, and Ivie killeth the heart of Oake: So herefies and false worthip will kill grace, if they should be fully entertained : which maketh Saint Paul fay of Hymenaus and Philetus, who denied the Refurrection, that they had subverted the faith of some who attended unto them; prevailing against their faith, they could not but withdraw them from CHRIST, with whom we are coupled by faith onely.

But two things may be objected:

That much stubble may be builded on the foundation, and therefore C H R I S T and such things stand together.

2 That true grace cannot be prevailed against.

Answ. To the first, it is true, many opinions may be received, and erroneous rites uled, and yet CHRIST be held:

But, I It must be done ignorantly.

2 With a minde reachable, and ready to give

two

place when light doth evince it.

3 In points not directly fundamentall, that is, fuch as are so maine, that without them there is no salvation; or of so cleere consequence from them, that who so truely is perswaded of the one, cannot but see the other:

As that Christ is both God and persect man in one Person, is a point sundamentall: That Christ hath

two wills distinct, is of cleere consequence; for who so is God, hath a most free and almighty will as God, and who is perfect man, hath a humane will like man. For as not every wound killeth a man, but if the heart or braine be pierced, life perisheth: So it is here; if the soule in things fundamentall be truely touched, it is divorced from Christ. It is answered then to the first, that stubble may stand while it is admitted ignorantly, with a prepared minde to disclaime it, if it be found such not directly crossing the foundation: Now it is not fully received in a minde thus qualified; It is seene in experience that a man going where the plague is, not witting of any such thing, taketh no hurt often: So in this matter.

To the second, it is manifest, that as those who have that precious faith of the Elect, which faileth not, cannot be prevailed against: So Go D doth never leave them to yeeld unto any heresies directly fundamentall, or wittingly and willingly against eviction, to persist in them.

This is to be marked against such as thinke it no such danger to reconcile in many points with Papists: A little leven is perillous: if any should offer a farre off to filtch away our earthly substance, we would betime stand on our keeping; let us be more shie of the pearle of the Gospell.

Againe, wee see hence what to thinke of the Papists Church, the state of it is dangerous; so that though God hath a remnant knowne to Himselse; yet the generall estate of that Church, cannot but be comfortlesse: because since Luthers time, and the Councell of Trent, the pillars of that Church representing the whole, have against most cleerelight withstood the truth, and have joyned such pertinacie to errour, that they anathematize whatsoever shall be brought against them.

2 Marke

Doct.

2 Marke, What hath beene an engine of Satan against the faith, even the wisdome renowned of the great of the world, Philosophy: This kept many from entering the faith: When Saint Paul disputed of the Resurrection, the Athenia ans mocked him. This made many, brought to the faith, stagger, when they could not answer the plausible fo. philmes, they were dazled with the curious lubrilly that did shine forthin it; this drew many from the faith, and begot herefies (for herefie is an errour held with pertinacie by them who sometime have beene beleevers.) Hierom faith, Philosophi sunt primogeniti Ægypti: and other of the Ancient doe brand it bitterly. No wonder; for then it was generally received as the wisdome of the world, every quarter of the earth, as it were, having their Philoso. phers, whom as Sect-masters they followed: then there were Peripatecians, Platonists, who, as it is likely, troubled these Colossians, Stoicks, Epicures. What bred herefie in the article of the Refurrection, but this? What in the point of the Trinity, three Persons, and one Essence? What in the Person of Christ, why not two Natures in one Person, the one being an Essence without being, 70 A 7. this or that thing subsisting by it selfe, because the like is not in all Nature. What made Arrise fow his conceit? prefidence in his Logicke, for he was dansalina tart, as ftory reporteth. Finally, what maketh the Papift he will not believe that a man is formally righteous before God, by righteousnesse in Christ's Person onely imputed : Even this, because in all Nature every thing is that it is formally by something inherent in it selfe. No man wife with anothers wildome, &c. this is the fruit that Scotte exclaimeth on, Doctores theologia Philosophiam cum theologia maximo cum fructu miscuerunt. It Saint Paul Would thew what this truit is he would doubtleffe answer, much crrour.

error; which Trushemens well-wirnesseth, Sacra Theologia. Sacularis Philosophia inneili curiosisate fadatur: This is sufficient to shew that this humane wisedome if unsanctified hath alwayes beene a Moabitish minion, whose alpect is so amiable to a carnall mind, that he hath woone unto himselte by it not a few; and no wonder, for the misedome of the sless is enmity to God, and the reason of it so sarre as corrupt, must be captivated to Christ.

But some may say, may we not have Philosophie in Object.

regard, or is all knowledge dangerous and of no use:

Philosophie is double, that which is truly, or that Answ. which is falfly to called: that which is true Philosophy, is that which man, agreeably with his darkeneffe, but reliques of fight conceaveth, and that often not without fome more then common illumination of God. Philosophy, fallely fo called, is what men, not as men, but fingular persons erring, have broached as truths. Now this last is at all hands utterly to be abandoned. For the first, this also in men unregenerate, not of it selfe, but through their corruption, is an enemy to grace. Secondly, this is of it selfe good, and through grace, sanctified to good uses. First it helpeth grace better to apprehend, and more fiely, to teach others the things it knoweth. Secondly, it doth helpe and exceedingly further every believing man, that with it he groweth more confident; for though I believe not for reason, yet seeing the content of reafon, my beliefe is furthered; as we that love God for Him. selfe, yet enjoying His benefits, doe more ardently affect Him; this ule Christ gives us to understand; Spirits have not flesh and bones as I have : and we abhorre the transibstantiation of the Papists more confidently on this ground, that by good reason it is evinced. Thirdly, it evinceth and better filenceth Heretiques when they fee their

their owne fword killeth them: Thus Saint Paul evinceth the Corinthians out of nature, who through naturall reafon impogned the refurrection of the dead. To know the creature, is of it selte good, a ladder to heaven, a spectaclewherewith heavenly things may be better discerned; yet our corruption abuseth this, priding it selfe therein, as if there were no higher, fixing it felfe on this beauty it difcerneth, neglecting to goe to the top, while it lodgeth it selfe with delight and admiration in the workemanship of the stayres by which it should ascend. Sometime by knowing the excellency of the creature, it doth grow to thinke that there is no higher happinesse then to poffes it and the delight of it. As a beautifull complexion is the good creature of God, yet oft misleads a corrupt eyes So this mentall Helene (if I may fo call truefecular knowledge)dothtoo much enamor our carnall understanding.

The use of this is first (though we must not reject the feeking, nor all applying of this knowledge, which out of prophane philosophie is learned) to reproove such as do too highly extoll it, yea account of Aristotle, as if he were a fore-runner of Christ, and a pillar of the Gospell, and of Philosophicall sciences, as if a man could not be a good Theologue that were not skillfull in them: as if superna. turall divinity stood in neede of philosophy, as the understanding doth of inferiour fenses; whereas it is nothing fo: for the supernaturall guists of the spirit inlightning by the word of God that makes a divine, not any humane literature: and therefore we reade of few wife of the world converted, when babes and the foolish ones in comparison were inlightned this way : Besides the Apattles themselves were this way not trayned, as Ambrole laith, Credimus pifcatoribus, non dialetticis, this is an extreame as well as the other. Yea often the Lords. children

Vse

children may too much stand upon it; for our understandings being more naturall then spirituall, are ready too too much to incline to that which is connaturall unto them, I meane an object proportioned to their naturall forces. Hence in the primitive Churches the Christians were too much dejected in the want of it, and too little prized their owne knowledge, for the fimplicity which to carnall judgement feemeth to be in it. Even as Christians in poore bodily rayments are not so much comforted in the clothing of their foules, as dejected in the meane attyre of the outward man, withall too much esteeming the pompous rich apparell in which others ruffle: So in the mind; for the foule is cladde with light of knowledge as the body with bodily rayment. When it wanteth this secular glorious rayment of Philosophicall sciences, it is more often cast downe then it should. and too much esteemeth the presence of it in others. Yea hence fometime they grew to bee weakened in faith, when they could not answer those difficulties which the wisedome of the natural man objecteth, whereasthey should have counted the voyce of Angells (if opposite to the Golbell ) atterly accurfed. True it is that grace turneth this complementall knowledge to the further confirming of us; but it is as true, that the same spirit doth make the want of it an occasion also of greater affiance: even as all earthly meanes of working this or that, helpe a heart fandified in beliefe, so the absence of all meanes occasion faith to be more intensively set on God, from whom commeth our helpe.

and vaine deceit Observe hence: That Sathan by Dost.

empty showes of religion, standing in vaine rites, doth prevayle against many. For this vaine deceit is nothing but
the empty, and deceiveable practice of religion, whereby

he drew many from the simplicity of the Gospell. How did heenloare those primitive Churches, but with obtruding upon them beggarly elementall fervices and bo. dily austerities which profited nothing ? And how hath he brought the Papilts to this palle in which they are, but by foysting in all kind of empty toyish rites that either Iudaisme or Paganisme could affoord, and by maga nifying fuch canonicall aufterities to which their Monks and Anachorers were addicted ? There is nothing to be feene but foch emp y deceitfull toyes in all their fervice of G.O.D. their maffe, their precessions, Palme branches, allies sprinkled, their whippings, hayre clothes, holy water, cenfings, pilgrimages, adoration of reliques, &c. For look as children will be quickly woone with fine puppers and babies, and joy in thefethings more then in substantiall matters: So these who are without all heavenly wisedome, or have but infantlike understanding, such ware as this is very falcable in their eyes, and doth eafily enfnare them.

Wherefore let us, knowing our owne weakenesse, and the Divells malicious subtlies, knowing likewise the nets he layeth, let us be wise and not bite at such vayne baytes as these are, which he casteth in for us.

Doctr. 2 Observe hence: All religious observances contrary to the word of GoD, are but deceitfull vanity: vaine de-Mat. 15.9. ceite. In vayne doe you worship, framing religion, after the

precepts of men ; faith Christ.

For first, they have not any grace accompanying of them; as enlightning the mind, confirming the faith, stirring up devotion: for these things accompany outward services by force of Gods spirit working in them, not of themselves: now Gods spirit doth not worke in any other then the Lords Ordinances.

2 They goe for religion, but are not fo indeed; for true religion, the foule of it, is not fimply to doe this act, but to doe it with relation to G o p commanding now this cannot bee in things God requireth not.

3 They miffe the end which is pretended in them, for they please not G o D; wherefore as we say of wares deceitfull, which looke well, but want the substance, such are al things intrinsecus defectuosa, as they are called; as for example, counterfeit mony, with hath the colour, stampe and touch sometime, yet is inwardly no such thing, we may fay fuch things are vayne deceite, for they are but showes that mocke such as they are put upon : So in this matter; even as the Papifts confesse it of their false reliques which are not such as they are affirmed; So wee may truely fay of all their religious practice in a manner.

The use is therefore to make us wary that we be not Vfe. cheated and beguiled this way. We would be loath in any commodity, or if we received mony, to take a flippe amongst it: but how wary should wee be not to bee beguiled in matters of to great confequence as thefe are :

According to the tradition of men ] Observe hence: That the authority of man in matter of doctrine, and religious Doll. observance, is not to be respected, against the Word of G o Di Men of estimation have alwayes beene of some regard, to farre that their opinions have beene entertayned becanse they were theirs. This made the Iewes fo erroneous, the authority of their great Rabbines; and traditionary divinity was fo imbraced by them, as CHRIST fayth, It was faid of old, but I fay : So likewife concerning matters of rites, their washing hands with fignification, they call it a constitution of their fathers; this was in

the Primitive Church continued, that many were to addicted to some men, that they would receive the things fathered upon them, though discrepant from the Evangelicall doctrine : So that in Tertullians time many did defend that the Apostles did not write all truth for us to know, but that there was a more perfect divinity, which Lib. 1. eap. was traditionary; yea in Ireneus time before Tertullian.

33,24.

For this is the property of Heretiques, to calumniate the perfection of the Scripture, neither doe they ever fly to it, but onely to the barke of the outward fyllables, that they may so avoyd the substance and matter of it, which is most manifest. And to Arrise did fly from the wholefome phrases and manner of speaking in the fathers, to the expresse syllables of Scripture, in which he would have ομοκοι fhewed him quoad p'nθος, and the authority of antique tradition is so forcible that it beguiled some of the Fathers, drawing them to use some ceremonies utterly ungrounded in the word, as milke, and honey in baptism, giving the Eucharist to children, not kneeling, from Easter to Whitfunday. But how did Tertullian then shew that traditions were not to be regarded which were befide the authority of the Word, in matters of faith and manners ? even thus: The Apostles were sent by Christ; If therefore they did not publish things faithfully, either they wey were unable, or not fincere, and Christ blameworthy that would lend those so qualified : we may say either they could, and would not, would, but could not, or else were willing and able, but might not.

That they could not is abfurd, who had the guifts of

the Holy Ghoft fo abundantly.

That they would not, is unlikely, who were so faithfull, and who fuffered all things, yea death it felfe for the Churches good.

That they might not, least holy things and that more perfect should be too much divulged, and so Pearles cast before Swine; for Christ bid them speake all things they heard from Him (yea though in secret) upon the house toppes. And as for Dogges and Swine, there is no feare; for the Bible, though open, is a classed booke to them: as for others, all the counsell of God belongeth to them. Thus you may see the truth of this, that humane authority hath beene a backe to error, and an allurement from the faith.

Let them not deceive you with things after the tradition of men.

First then by this we come to discerne the deceived pse 1. estate of the Romane Church; for one egge is not liker another, then they to those old Heretiques, and the Principall part of their beliefe and practice hath no better

ground then tradition, without the Word.

2 This must teach us not to stand too much upon the bare authority of men, as to pinne faith upon their opinion: Omnes patres, & tota schola are not the Old and New Testament. We all incline to speake as they. Which of the Rabbins and Doctors of the law believe in Him? and to reject that which commeth not ushered in with humane testimonies; whereas we should not receive any thing because men affirme it, nor deny any thing in this regard simply, because greate Clerkes are of another judgement; though we must not on the other extreame passe by Antiquity and moderne judgements, upon a selfe willed fancy, as if they were not to be heeded.

You will fay then, what use are we to make, how are object.

wee to be disposed to them?

Say I conceite this or that opinion, but I see, as it is Answ. told mee, such are against me in it, of worthy note: knowing this;

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I Iam fo farre to respect this, not as therefore to discard it, and judge of it as erroneous; but onely not to precipitate any determination against them.

2 I am to have the more jealousie of that which by o.

pinion I conceive.

3 I am to excite my felfe to the more full inquiry, to fee what grounds they had, what verifimilitude at least for their fentence.

4 If I find my felfe in the truth, I am with the more. humility and thankefulneffe to imbrace it, when I feethat even men of greater parts had it not shewed unto them. Soon the other fide the Fathers fay this unanimi confensu; I doe not therefore beleeve it, this were humane faith; but I account it a prefumption, that the thing is true. Second. ly, I fearch the grounds of it with more alacrity and Thirdly, I having grounded my faith on confidence. Go D s Word, am in this regard, more confident in my

perswasion.

Víe.

Laftly this must teach us to adore the fulnesse of the Scripture, according to the which who fo speaketh not in the things of God, speaketh without understanding; for whatfoever any knoweth out of his naturall wisedome is foolishnesse in Gods matters; but what he knoweth without the Word he hath it out of his own wisedome: there is no shift unlesse we will say there is place for revelation, without the meanes of the Word; therfore what he thus speaketh is foolishnesse: the Word conteyneth all things, if not in syllables yet in sense, that are needfull for faith, and manners, yea directions for all indifferent things, which are variable.

According to the elements of this world ] Observe first: Dostr. What maketh error, and false worship so infectious, even because they are carnall savoring of the flesh; and after the fashioa

fashion of this world; like lipps love like lettice: now we are by nature in error, and therefore Saint Paul faith that berefie is a worke of the flesh. Againe we are sensuall, and therefore delight in fuch fashion of worship as is not spirituall, but feedeth the tenfe, and hangeth us fo up by the fenses, that we ascend not to spirituall contemplation. Many mervaile why fo many protesse and daily fallto Popery; but they might as well marvaile why frogslove the fennes : for the truth is, it is naturall to the corrupt man, all is fenfuall, and of this World: Such a Princelike Clergy, fuch fumptuous Temples, and goodly pictures, heavenly mulicke, odoriferous incense, al exercises fuch as their owne strength may undertake, every thing of this world: the world cannot but love his owne; and therfore unregeneratemen cannot but affect these things. yea we neede no better confirmation then that peritioner. who did preferre this as one motive for tolleration in commendation of their religion, that it was fenfuall; it had to please the sense in it, and is the reason why the sincerest reformed Churches, that have cut off all these fleshly services, are by all forts of worldly men the most maligned, because they have the least with them to feed the fenles; nay nothing but that which CHRIST hath left, which because it is commanded, is therefore odious.

The use is, that we would take heed of worldly fashions and such things as please the carnall understanding, and naturall man: this is a presumption against them, that they are not right; for as Saint Paul saith of men, so we may say of religious observancies: if they then please corrupt men, and suite with their corruption, they are not the ordinances of Christ. Yea even hence they are to be resisted, because they are after the guise of this world.

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The Primitive age kept it, that they would not admit the least Pagan rite or Iewish ceremony; they would not have a Sermon on Saturday, and allowed a kind of trading on Sunday; out of exercises on this ground: Ages

following were not fo cautelous.

Againe, feeing these words doe not onely point at that which maketh these deceits effectuall, but also give a reafon to us that are in CHRIST why we should beware of them, note hence : That upon this ground we are to refift all false superstitious rites of religion, because they are after the fashion of this world. The things of this world are enmity to G o D: and in this that exhortation taketh place, Rom. 12.2. Fashion not your selves to the World: The not observing of this rule hath brought all miseries upon the Church: when men to gaine the Gentiles would take up their rites a little altered, when they would come to the world a little, thinking they should never meete till they yeelded a little. Thus many now a dayes thinke it wisedome to retaine some things, thoughaltered, common with the Papists, that we might gaine them more commodiously. But though there be place for some indulgence this way, and therefore for a while tolleration and practice of some thing more indifferent, yea and so far as edification and avoyding offence, a law made for fuch things, yet this must be in indifferent things onely, and that for a time onely, least they plead themselves as perpetuall by a kind of prescription; which was the ground of the Nazarites herefie, as S. Augustine thinketh.

Wherefore when we would heale men, let us not be ficke with them, for this is folly: But remember that fafe maxime, contraria contraris curantur. Let us recover them with giving them an example of spiritual wor. ship; least admitting a little poyson, we hurt our selves

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Vsc.

more then with all our good befide, we can helpe them. You that will walke in CHRIST, be not deceived with

things after this world.

Lastly marke by the opposition: That what is meerely Doct. grounded on tradition, and what is carnall and sensuall in Gods fervice, is contrary to CHRIST all things are new, the old carnall worship is changed into a spirituall, according to that lohn 4. and for all pure humane traditions in Go Ds matters, they are accurfed. Gal. 1 9.

Which is to be marked against the Papists, who reconcile humane traditions, and make them according to Christ, who will also have all their carnall rites agreeing

with Christ.

V. ERSE 9. For in Him dwelleth all the fulneffe of the godhead bodily.

Now he fetteth downe the reasons why these things not being after Christ must be avoyded: the first taken from the alsufficiency which he hath in himselfe;

the fecond from his alfufficiency to us.

You must not listen to others besides him, who is not man onely, but very G o D, in one Person: But such is CHRIST; or in CHRIST dwelleth the fullnesse of the G o D-head Corporally; these are all one in fense.

> To open the words, before wee come to the Doctrine.

In Him] That is, in Christ-man, or in that person whom we know to have had a body and foule like us, is the same divine Nature which the Father, and the Spirit have.

have. Or it may be constred thus: in Christ, that is, the humane Nature of Christ dwelleth all the sulnesse of the God-head, that is, God the Son with His infinite deitie, which commeth to no more then this, God the Word was made stess. But the former is better, because this phrase, the sulnesse of the deitie, doth note the divine Nature, without any personall relation of it: whereas the second sense doth necessarily take it to signific the Person of God the Son with His Nature. Secondly, Christ man is fitly called God, and therefore in Christ-man the God-head is sayd to dwell properly: But Christ-His humane Nature may not be sayd God, and therefore the God-head is not so fitly sayd to dwellinthe humane Nature as in the person denominated after it, that is, in Christ-man.

All the fulnesse That is, the whole infinite indivisible Nature of Goo. bedily] that is, would or work that is, would or work that is, would or work that is, no person: Effentially, or Personally: the Greekes call (bedy) as we in our vulgar tongue; here is no body, that is, no person: so we say, bodily perill, for such danger as toucheth ones person.

The fumme.

cc For in that man Christ Iesus the whole infinite

" Nature of God dwelleth: not as in all believers, who are His habitation; nor as in His beloved

<sup>66</sup> Prophets, in whom hee spake, and gave His

oracles, nor as in a material Temple, which is different from the substance of him that in-

" habiteth; but bodily, that is fo that this Di-

e vine Nature with the humane maketh one

" Person.

For the Doctrines.

we fee in generall: What must make us rest in Christo onely

onely as also fficient, even this; that we know Him God bleffed for ever: Shall not God all sufficient in Himselse, to Himselse, to all the creatures, shall not He undertaking to be our King, Priest, and Prophet be all sufficient for it? We fitly leave men seeking supply at God; but to turne from God to men, is to dig puddles, and leave the spring of living waters.

Hence then first gather to thy selfe, how absurd those Papists are, and how far from considring that which they know, that Christis God: would they, did they weigh this, be so bold as to adde to His institutions, to take a. way, as in the Supper, the Cuppe? would they leave this Sunne of righteousnessees follow the blind starre of their traditions? let them say what they will, they doe not truly consider this.

Let us likewise confirme our selves in our resting one- Vse 2. Iy on Christ, even from hence that He is God; let us say with Saint Peter, Whither shall wee goe 3 thou hast the words of eternal life; thou art the natural Son of God,

thou art allfufficient,

In particular marke three branches of this Text:

I In whom this dwelling is fayd to be. .

2 What is fayd to dwell.

3 In whom.

that lift up our mindes to that invisible nature which is in him.
Those that saw Him on earth, whose eyes God opened nor, they saw nothing but man; and therefore not knowing any thing else, they crucified the Lord of glory:
And thus we all naturally are ready to know him after the flesh; but when God giveth us that eagles eye of beliefe, the evidence of things not seene; then we see that God is with this man, as being now substantially united to Him,

and made a part of His person. This maketh Christ say, when Saint Peter told Him: Thou are the Some of God: Flesh and bloud hath not reveiled this to thee, Peter. And what doth make the Apostle often inculcate such descriptions, but that we are slow of heart in considering this point? For as many see a house or a tent that see not the inhabitant, and as the body is hidde when the apparell is discerned: So this humane nature, unless we get the better eyes, may be seene, when the deity which dwelleth in it, is not perceived.

Doct.

Marke: That all the fulnesse of the God-head is communicated with Christ as man, the whole entyre nature of God. I understand by communicated as much as is united: dwelleth bodily; that is, in unity of person with Christ-man, or in the same person with the humane nature. For the divine Nature is a thing most simple, not having bodily quantity, one part out of another, nor yet any composition in it. Now that which is not compounded of parts cannot be divided. If a man have house and land, he may give to one Son one part, to the Wife another: but when the divine Nature is communicated, it is all of it given, or none at all: Thy soule cannot bee divided one part from another; thou canst not cut the light, how much lesse canst thou divide the Divine Nature?

Víc.

And this is to be marked against the Lutherans, who imagine a communion of the Divine properties with the humane nature in part onely; for they give it an omnipotency, the omniscience of the God-head, but not the eternity and simplicity: whereas the Scripture knoweth no union nor communion of the Divine Nature with the humane, which is not of all the sulnesse of the God-head. No, it is so absurd, that sound reason cannot imagine it, without making the effence of Go p such as may

bee divided, one part being where another is not.

3 That he faith, the fulneffe of the God-head is in Christ; hence it is to be noted : That not created guifts, or miracu- Doct. lous effects of the Devine Naure are united with Christ-man, but the deity it felfe, the fulnesse of it, yeathe whole fulnesse: which is to bee noted against Arrise, and all such spirits.

Againe, this sheweth, that the same singular Nature is in all the three Perfons; for he speaketh of the God-head in the fingular number, as being but one; and as it is in the Father without controversie, so it is wholly in the Son also: as but one Sun in the firmament, in which the whole kind of the creature subfifteth: So there is but one Divine Nature, neither indeede can be : for the Divine Nature is most perfect, infinite, omnipotent, the most absolute thing that can bee imagined. Now were there many Gods having every one a diffinct deiry, none of them were most perfect, powerfull, for every one had but his owne, wanting that which is with others; as no man hath all the perfections of mankind, for he wanteth all that which is out of himselfe in others.

This is to bee marked; for hence we come to know that there is but one God, though three persons; because the same fulnesse of the Divine Nature that is in the Father, is in the Son; and the same that is in the Father and the Son, is in the spirit; for He is called Jebova, and it may as well bee all the fulnesse of it in the spirit, with them both, as in the Son with the Father; as well bethe effence of three as two. Now hence it is manifest that these three persons are but one God: for as John, Richard, and Thomas, if they all had but one body and one foule, should all bee but one man : So these all having but one God-head, can bee but one God. To bethree Gods

there

there must be not onely three Persons, but three distinct Natures, differing the one in number from the other; for fo many men as you have, to many foules, and bodies must be multiplied in which standeth the nature of man.

But how can three persons be one in nature?

I answer, we are content to know it is so, though how it is fo, we know not : aspici Deus potest, introspict won debet. Though why not three persons in one nature, as well as three Natures in one Perlon, which is in Christ: Abo. dily, a spirituall, created as His soule, a spirituall increate: And as the same light is originally from no other, in the Sunne, and secondarily by communication in the ray or beame of it: So what hindereth, &c.

Dwelleth bodily ] Obf. The manner of Go o's dwelling in this man, He doth dwell personally in Him, that is fo, as that God the Sonne is thereby become personally man, as he was from all eternity personally God with the Father and Spirit : the God-head fo dwelleth in this man, that with the man-hood, it maketh but one Person, even as the foule and body in man make one man : So this divine Nature and humane are now joyntly but one Person of CHRIST: He which was a compleat Person from everlasting, in fulnesse of time creating within His owne Persona singular body and soule, such as we have (sin excepted) as a substantiall part of His Person, not a part, which made up the Person of God, as before imperfect, but a part; because a new thing substantially, that is perfonally affumed to that which before was perfect : thus much this word [Bodily] or personally, teacheth; For it putteth a difference (1) betweene God dwelling in every thing as an efficient and preferver of them; (2) betweene His dwelling in the Saints and Prophers, by His affiftance and workes of grace in them. (3) Betweene His dwelling

Doff.

in the Saints in heaven, God shall be all in all by His prefence of glory; and this dwelling in CHRIST, which is by being united personally with this humane Nature. As the Arrians abuse the similitude in the first Chapter, when CHRIST is faid to be the Image of His Father, they gathered that therefore Hee had not the fame fubstance with Him: for we see a mans image or picture is not of the very fame substance with the man whose picare it is, not diftinguishing betwixt naturall things properly fo called, and these artificiall ones which are but refpectively and abusively fo termed: So here Nestorius, Loc, faith he, Goo dwelleth in CHRIST man, therefore he is not personally united with man, For a man is no part of person with the house he dwelleth in; not diflinguishing betwixt common inhabitation, and that which is personall. But we see here the Text is plaine, that He so dwelleth in this Nature, that it is effentially, or fubstantially united to Him, as a part of His Person, Againe, He lo dwelleth, or doth amir in our Nature, that He is made flesh, the Word was made flesh, which cannot be understood of a simple, but bedily, or personall inhabitation.

This therefore doth first serve to confute all erroneous opinions touching the union of Christ: for first wee
see all Arrises his opinions overturned, who granted that
there were most divine qualities in Christ, and wonderfull
effects wrought by God in the man Christ, but would not
yeeld Him true God: Marke; all the fulnesse of the Godhead 3.60717 , not 3.605, \$1000005, the divine Nature, as Saint
Peter speaketh, dwelleth in Him.

All Eutiches his schollars, who grant that God Himfelse was man, but they say, that this Vnion stood in that the divine Nature did swallow up the humane; for they could not elle fee how they could make up one Person? The Monothelites granted two Natures, but one action: For they could not fee how divers actions would not conclude that there were many Perfons: But marke, the divine Nature dwelleth in Christ: Now the inhabiting and the inhabited are not confounded; therefore both the Natures and their actions are diffinct; and if there were fuch a swallowing up of the humane Nature, then flesh were made God, not God flesh, by force of the Vnion. As for diversity of Persons, it doth not follow upon the diversity of actions; for there may be as well three actions in one Person, as there are three Persons all having but one action. , If the multiplicity of action did come from the number of Persons, then there should be three severall Againe, there is no conversion of Wills in the Trinity. these Natures; for that which dwelleth with another is not converted into it : And all Nefterins his dreame of two diffinct divided Persons, said to be one through fingular affistance, love, dignity, consent, for the Text saith [ Bodily ] and Saint John faith, They fo dwell together, that God is made flesh; which cannot be faid by vertue of any Vnion which is not substantiall.

We lee what reason we have to hold to CHRIST: F/62. if we had Moses, or Daniel, or Saint Paul upon the earth. with whom the Long pleased to dwell so abundantly by the effects of grace, and gifts of prophecie; Oh how would wee flicke to them, how would we rest in their words or oracles? but behold him who is the fubftantiall

Ach of our Gop.

This sheweth us whither wee must come, if weewill finde God, to no other but this Temple. All old worshippers under the Law, they went to the Temple when they would come to God, and before the Temple was built, built, to the Arke, and Tabernacle; but these were but types, here is the true Temple: looke to CHR IS T-man, to that body, of which he said, Destroy this Temple, and I will build it agains in three dayes; Looke hither, and God shall over-shadow thee, for the God head dwelleth with Him personally.

Consider the wonderfull love of God, that vouchsafeth ple 4: thus to dwell in our Nature. If some mighty Prince should come and dwell in some poore cottage for his subjects good, what a rare part of his singular love would

it be counted? How much more is this?

And thus answering briefly an objection of the Lu-

therans, we will come to the next Verfe.

The Nature in which God dwelleth, is every where, object, where God is: but God dwelleth in the bumane Nature,

viz. Christ-Man, then in the humane Nature.

Let this answer the first part of the reason: I answer Answ. it with limitation: That in which God dwelleth, as a thing contained in a place containing, that must needs be where ever God is, not that in which God dwelleth in other manner, as here he doth, or that in which God dwelleth per against the containing. I illustrate the vanity of their argument with this: That in which the light dwelleth, that is every where, where the light is: But the light dwelleth in the body of the Sunne: Therefore the body of the Sunne is every where, where the light is.

et a consumere ade, de tous enterbry, e.g., as pur five as Zys are e.g., annound not shad this Navare of e.g., diegs, but because the Dairy de elle e.g.

graft. Did not this dwell wish this year

VBRSE IO. And yee are compleat in Him, which is the Head of all Principality and Power.

Now he commeth to the Reasons taken from the allsufficient benefits were receive in Him, which first are laid downe in this tenth verse indefinitely; after by particular enumeration: The reason from this verse, standeth thus:

You must not looke to others, leaving Him in whom you have the fulnesse of all grace behoovefull given you:

But in Christ who is the Head of all Principality.
and Power, you are compleat:

Ergo, &c.

The Verse then containeth :

I Our most full bleffednesse in CHRIST.

2 A repetition of His dignity, from whom we are replenished.

Now in the Verse, we must first marke the coherence. In whom having all the fulnesse of the divine Nature, in

Him you are compleat, or full.

Dost. Observe hence: Whence it is that CHRIST-Man doth send out all the streames of grace, and good things to all His members, even hence, that this fountaine dwelleth in Him. Did not the divine Nature, which is the fountaine of all

of life; Did not this dwell with this man or humane Nature; we could not be enlightned and quickned by it. So

Ich. 8. that when we reade, he that eateth my flesh, hath life in him, we must know that these things are spoken truely of the man-hood: not that this Nature of it selfe can doe these things; but because the Deity dwelleth with it, and by it.

as by an instrument, joyned personally with it, doth properly, and efficiently worke these things: Even as we see the body of the Sunne doth enlighten all, but as an inftrument of the first created light, which Gop hath united to it. This must be held, that neither the omnipotent power of creating spirituall graces, nor yet the omnipotent action which doth produce them, is in the humane Nature, or proceedeth from the humane Nature: but in God onely, and from God, in and with this humane Nature, working to the same effects, according to the propertie of it. As a Scrivenour writing with a pen, the effect, viz. writing may be afcribed to the pen; for we fay, this pen did write this: but the faculty of writing, and the proper action which produceth it, is in the fcribe, and goeth not from the scribe into the pen: So here after some fort, for the pen hath no reason and will to worke with the scribe in that to which it is used; but he is an instrument having this humane understanding, and will whereby hee worketh.

The pen is an externall instrument without the person of Him that useth it; but C H R I S T's humane Nature is an internal instrument united within the Person of God the Sonne, as a part of His Person; as the body of a man is to his soule; yea, more nearely: for death severeth this, but not the other: yet in this they are like, that one is the effect, viz. the thing written is properly and efficiently from the Scribe, from the pen instrumentally with efficiencie of inferiour degree: So these divine workes which C H R I S T the Mediatour worketh, the chiefe vertue, and action which properly effecteth them is in God, not communicated really with the other Nature, though it doth worke them in this humane Nature with it; yea, and by it, as a most neerely conjoyned instrument, which

2

3.

within the person of God the Sonne hath His proper actions concurring in an inferiour degree of efficiencie to that which the divine Nature principally and properly worketh. God worketh graces, Christ-Man worketh the same. Saint Paul by laying on of hands, giveth grace, as to Timothy; the divine Nature that createth them, and insuse them into this or that man, through Christ, Man, being as a common conceptacle and conduit-pipe of them: the humane Nature worketh them not by powerfull creating them, but by taking away sin, and the cause, that so way might bee made for this promised Spirit, Galath. 3.14.

2 By interceding Mediator-like for them.

3 By willing the going of such graces from Him, as who is with God the Sonne but one Worker, though a distinct principle of working, that is, though distinct in Nature, yet the same in Person: Hee therefore worketh them as His owne workes, from His owne power; for God's power is by Vnity of Person made His, the divine power not being without Him, as the power of another Person than He is; but being personally with Him.

Those things which His humane Nature worketh, or which are wrought after His humane Nature; they are the workes not of an humane, but a divine Person: for though the Nature, according to which they are wrought, be humane; yet the Person working, is the Person of the Sonne of God. Saint Paul giveth graces by laying on of

hands with Prayer: But,

1. Not as if this were any way His worke, but as intreating it from God in C H R I S To whole it is.

2. Not from power any way within His person, but without Himseven the power of another.

3 Not

3 Not conjoyned with God, as the body with the foule, but as an instrument with God; as when I use another thing or person in doing this or that without my selfe: hence it is that C H R I & T-Man doth give graces authoritative and effective; yea, according to humane action doth effect them in the highest degree that an instrumentall operation can effect any thing.

Whereas Saint Paul giveth them Ministerialiter, fignifiing what God doth in Christ, rather than what Himselfe doth. He that planteth and watereth is nothing, all the efficacie of his action is to get Christ God-Man

give the graces he intreateth.

The use is, that we should hence be exhorted not to rest in man: The stell profiteth nothing, the spirit quickeneth, that is, my humane nature could not give all these precious benefits unto you, unlesse the quickning Spirit did dwell in it; in Him, in whom all sulnesse dwelleth, you are

compleat.

receive all kinde of graces, and benefits, that we lacke nothing. He is faid to have ascended above all these aspectable Eph.4.12, beavens, that He might fill all, viz. with the gifts of grace, as the context following cleareth. We are bleffed in Christ Eph.1.3. with all kinde of spirituall blessings: and they are said to be full of love, and filled with all knowledge. These gifts may Rom.15. all be reduced to these two, Ioh. 1.17. By Christ commeth grace and truth: God, and true holinesse; for so truth with Saint Iohn often signifieth. There is a double fulnesse: the one of gifts insused into us, or to be given us: the other of condition, when the state is so sull, that there is no lacke.

Now for the first: the Saints receive not that pleni-

tude of inherent graces in this life, though respectively in regard of fuch as have small degrees, others may, and are faid to be full; as the Romans, and others. 2. In regard of condition, when we have all things fo bestowed, that nothing is wanting ; now this in Christ all the Saints have: They have not that fulnesse in themselves, but in Him their Head, who is made of God every thing unto them, wildome, righteoulnesse, fanctification, and redemption; and this Text is most fitly construed this way; they need no other Teacher, no other Law-giver, no other Mediatour.

Ve I.

The use of it is against the Papists; they are not compleat in Christ, other mediators, workes, their owne righteousnesse, sarisfactions, indulgences, imputing the sufferings of men to them; they have left the LORD IE sus, and are run a whoring with their owne inventions.

This must make us rest only in Christ, like Paul, caring to know nothing but Him, counting all things dung and droffe in comparison of Him : Fill your selves with Christ, and there will not be roome for ought else. Were a vesself full of any liquor, it would receive no more : if a womans heart be full of her husband, the hath no roome for other lovers: So shall it be with you : if you see by faith that your estate is full in Christ, lacking nothing, what will you care to looke further ?

Laftly, on this ground, invice men to Christ: how is the case altered, if a poore woman should marry the Prince : So, if we blinde, naked, beggarly things marry this Prince of glory, our poverty shall be exchanged with riches.

Who is the Head of all Principality and Power ] That is, of all fupreame and inferiour powers which are feene in the creatures visible or invisible: Obs. What is the dignity of

Him

Det.

3

Him who is every thing to us, Hee is the chiefe above all the creatures; this is it we believe of Christ as man, ascending into heaven, sitteth at the right hand of God, He is placed at Gods right hand in heavenly places, above all Eph. 1.27: principalities, and powers, and might, and domination, and every name that is named, not in this world onely, but also in that, that is to come. Which I es us is at the right hand 1 Pet. 3. of God, gone into heaven, to whom the Angels, and powers, and might are subject. To whom of the Angels said He, Sit Hebr. 1. at my right hand till I make thy enemies thy foot-stoole? Which the Apostle, 1 Cor. 15. constructh thus: He must reigne, till His enemies be put under His feet.

There are three Preeminencies subordinate.

I Gop above all.

2 The Mediator under God, but Head over all the Creatures.

3 Creatures over other creatures, but under Christ and God.

Looke as if a mighty King doe marry any woman, he maketh her Queene, next in dignity to himtelfe, above all subjects: So our great God I sus Christ coupling our Nature with Himselfe, bath in so doing extolled it above all creatures, which are but the workmanship of His hands, a part of whose Person this Nature is.

The Vse is, the more to binde us to Christ: to have so yet if great benefit, as to lacke nothing is a great matter; yet if we receive or hold good things from meane persons, we weigh them the lesse, and doe the easilyer part with them: but when wee have great things, and that from great personages in highest authority, we joy as much that we hold under such, as in the things which are our tenure. Oh worldly wisdome will hold in Capite, they will forseit

any.

any thing rather than their Princes favour: the LORD make us all as carefull to hold in this head.

Víez.

Still remember from these descriptions, thus interserted, what causeth our looking further than Christ, we know not His excellencie, that rest not in Him. And secondly, what is the next way to bring us from turning to any lying deceit, not according to Christ, and all-sufficiencie of Him; thus Iohn, the Iewes, Oh their Moses had seene God, Christ was not so ancient as himselfe, they would leave him to follow Christ: Oh saith Iohn, He that commeth after me is before me: none ever saw God but Christ straightful properties. The following the straightful properties and truth.

VERSEII. In whom also yee are circumcised with Circumcision made without hands, by putting off the sinfull body of the slesh, through the Circumcision of CHRIST.

Now he commeth to fet downe more definitely what bleffings Christ had brought them: they may be recalled to two heads.

I The removall of their evill.

2 The conferring of good.

The first is in the eleventh and twelfth verses; the o-ther followeth.

For the former, three things are to be marked for the

opening of it.

I He setteth downe the benefit; In whom ye have been circumcifed with circumcifion not made with hands. He setteth down in what this benefit did formally consist, viz. In putting off the bodie of sinnes, viz. the sless, the original corruption dwelling in spirit and flesh, through Christ's Circumcision.

3 He noteth the maner or instrument by which Christ did further work, and seale up in them this benefit mentioned, being buried with Him

in Baptisme.

The intent of it is to confirme the former truth: That they were not to follow any thing which is not after Christ, and standeth not with walking in Him, thus:

You must not listen to any thing which draweth you from Him, who hath taken from you the

maffe of your naturall corruption.

But it is Christ in whom your hearts have beene circumcifed from selfe-love of this world, and the things of it, and all other evill inclinations:

Therefore you must not follow the deceitfull vanities which are not after Christ, but seduce

you from Him.

First then that the Apostle doth to this purpose bring in this benefit; We see what is an excellent meane to hold to Dost. fast to Christ, to remember what great evilt of sinne He hath subdued for us, and taken from us. Trucly when we tall from Christ, either to seducing errours in judgement, or errours in practice; it commeth hence, as Saint Peter intimateth, We torget that we were washed from our fins in His bloud. Did we considently weigh what we have received from Him, wee could not but cleave faster to Him. It a man did heale us of some deadly leprosie, could we forget duty to such an one, while wee remembered.

bred this great good we had received from Him? So here much more; while Ægypt kept in minde what Iofeph had done for them, they clave to him in those he left behinde him: but when new came up who knew not, or regarded not what good they had received, they turned Turkes to him in his Seed, whom they were to have honoured: So here.

Víc.

Wherefore, let us hence marke how wee may streng. then our selves in cleaving to Christ, ponder upon the mercy He hath shewed thee, in healing in some measure the corruptions of thy nature: Say with thy felte, shall I flart from Him who hath done fuch wonderfull things. killed this life of my owne in fin, which I have felt fo ftrong and lively in me, healed fuch a leprofie as is above all I can speake or thinke ? Doe it the rather, for we are like those Israelites, all their deliverance out of Ægypt was quickly forgotten, and this made them upon all occasions start aside like a deceitfull bow.

Againe, we are weake in judgement, babes in understanding, and know not the things bestowed on us.

Thirdly, Satan is most malicious to keepe us at least from thankfull confidering of Go o's bleffings, when he cannot hinder us from receiving them.

Doct.

In whom yee are circumcifed, with circumcision not made with hands. ] Observe hence : What Christ hath done for se who are in Him, Hee hath given ses a firituall Circumcision.

Here are two things to be cpened.

I The Circumcifion it felfe.

2 The Author of it.

The first is specified by this distinctive propertie, it was not made with hands : that is, such a Circumcifion as was spiritually wrought in their spirit, not in their slesh:

the old Testament distinguisheth it by calling it the Circumcifion of the heart. And the Lord the God will circum. Deut. 30.6 cife thine heart. This is no small benefit, it was a privi- Ier. 4. ledge to have Circumcifion in the flesh, it was Go D's Cognisance, as being the signe of a confederacie with GoD; it was a feale confirming him that beleeved by it, that God would take away his fin, both by not imputing it, and killing it , for fo Saint Paul faith of Abraham's cir. Romain cumcifion. But yet many had this whose Circumcifion was before Gop as nothing to them. Wherefore, if this were a priviledge, what a gift is this to have the heart circumcifed with the finger of God?

2 Againe, for the Authour of this benefit; in the Law the Priest did circumcife the males brought the eight day; and it was no small thing that God by His Minister should doe so to an infant: but to have our High Priest in Heaven, who is the great God, handle our leprous hearts, and by force of His Spirit take off the corruption which flicketh faster to our spirits, than our skinne doth to our flesh, what a prerogative is this! this then must stirre us

up to thankfulneffe.

It doth thew us whither we must have recourse when Vie. we feele the remainders of our corruption cleaving to us. as selfe confidence, who rish love of the creature, self-love; we must come to Christ, He is our Priest, who onely can take away this impure fore-skin of our hearts; that even as they brought their young ones in the Lawto the Priest. fo must we bring our selves by a renued faith every day to our LORD I E sus, and pray Him to goe through with this His Circumcision which Hee hath begunne in us.

2 This is to be noted, that he calleth it not made with band : Whence observe : That no outward action of the Doctri

Vic.

Dott.

hand of man reacheth to the cleanfing of the soule: The hand of man putteth forth no efficiencie to that which is done in the heart: as nothing that goeth into the body can defile it, so nothing that is done to the body can sanctific it: This maketh Saint Paul say, That he that planteth and be that watereth is nothing; for a bodily action can worke no-

thing but a bodily effect.

Which is to be observed against the Papists, who will have the Priest's action lifted up by GoD, to the taking away of the soules sin: but then it could not truly be said, that the removall of corruption from the spirit were not done with the hand of man: as because God doth by meats maintaine our life, He by His blessing giving that vertue to them, it cannot be truly said that our life is sustained by meat and drinke.

Now to the fecond thing, in the putting off: Observe: That sinne and grace are to the soule, as apparell is to the body; therefore he saith, by putting off the body of sin, that is, the slesh: the body] this is a borrowed speech, because that as mans body is a systeme or a frame, not having one but many kindes of members: So sin is such a frame of corruption, as containeth in it many distinct kindes, which are as members of this masse of corruption, Coloss. 3.5. Rom. 6.

But it may seeme strange, that he sorteth these metaphors of putting off a body, when clothes, not bodies, are put off. But you must know that the body is the soules rayment, as it were, and therefore the soule is most fitly said to put off a body; the body of corruption, the flesh a this expoundeth the other as a more known and trequent phrase in Saint Paul's Epistles, for so I take it, as if he should say, my meaning is, by body of sins, the slesh, the original corruption, in which is all kinds of sin, or the body body of fins of the flesh, that is, of the flesh, or native corruption, which is a whole body of sinfull members, the corruption originally, and principally seated in the soule, is called by the name of flesh, because the soule most manifests it selfe in the flesh, the soule being incarnate after a fort, and living more in the flesh, than in it selfe: For the life of naturall man is little but sensuality, and the Scripture maketh the heart of man the Seat of the soule, because the soule, in regard of his action, is rather naturall than animall: For as a man extremely loving here or there, liveth in the person loved more than in himselfe: so the soule fallen from God, is wedded in such impotent fort to the love of its owne flesh, that it liveth there altogether.

Lastly, by Circumcision of Christ Note that this phrase may be taken actively and passively, passively Christ's circumcision is that Circumcision with which Christ the eight daywas circumcised: Actively, that Circumcision wherewith Christ doth circumcise in others, and this is here meant. Now this is the meaning; You have

" beene circumcifed in CHRIST, infomuch as

" you have put off that frame of fin, in which are many diffinet kindes of fin; I meane the flesh or

original corruption, with which as a most filthy rayment, your soules were sometimes clo-

" thed, and this not by vertue of legall Circumci-

" fion, or any outward act, whereof man is Mi-"nister, but by vertue of that powerfull Circum-

" cision wherewith CHRIST circumciseth.

These words, first in general lay open, In what stan- Dost, deth our spiritual Circumcision, viz. in putting off all our corruptions, our corrupt considence, the rebellion of our wills, the disordered frame of our affections; Wee (saith Saint Paul) are the Circumcision in the heart; who rejoyce Phil. 3. 3.

in .

in CHRIST IBSUS, and have no confidence in the flesh: this depravation of our Nature is the fore-skin of the heart, in the removall whereof standeth this Circumcifion.

Vic.

Let us then all feek to be thus circumcifed : many; yea, who amongst the old people would not run unto the Circumcifion of the fleth, carefully procure that, as wee doe the Baptisme of water, to which it answereth? But few of them, and few of us feeke this inward Circumcifion, without which the other is nothing : not the Circumcifion wich is open in the flesh, but that which is secret in the heart, is it which God requireth, which bath praile with Him. If they that wanted Circumcifion outward were cut off in Ifrael from their people; what shall be done with us, if we get not this Circumcifion inward, without which none pleaseth God?

This in generall; for having told them that they were circumcifed, he doth tell them in what the matter of Cir-

cumcifion standeth.

Doct.

Now in particular first observe hence; That the souk of the naturall man is clad with sinne: putting off (you know) doth imply that there is some thing, as apparell, upon him, who is faid to put off: And truly fo they are, for what is in the natural minde but ignorance, unbeliefe curiofity, pride? What in the will, but wicked propenfity to evill, averfencife and croffeneffe to good; yea, rebellion against light ! What in all the affections, but inordinacie! What in his eyes, but uncleannesse, revenge! His eares, but itching after vanity? His tongue, but rotten-

261.73.6, neffe ? This maketh the Prophet fay, That Pride compaf. 7. Seth about the wicked man as a chaine, and violence doth cover himeas a goodly garment. And looke as the body is fo cowered, that it cannot be seene for the rayment on it : So

wicked

wicked menare so wrapped about with fin, that the beautifull worke of God in mans soule cannot be discerned for it : yea as men thinke their apparell an ornament, fo doe finners their fin.

The use of this is to warne us of our misery : to see a Vfe. poore Snake goe in filthy tottered rags all stinking loathfomely, is a pittifull spectacle : But if we could see with what menstruous garments all thy soule is covered, every faculty being cladde with ungodlinesse, unrighteousnesse, intemperancy, it is farre more woefull, Wherefore weigh this, and begin to put off, looking to Iefus, thefe filthy rags. Oh you that will not let the least moth lye on your bodily garment, doe fuffer with patience your foules to goe thus filthily attyred ! yea begin betime, for to make thee unready asketh time : So this garment of fin cleaveth unto thee, and hangeth fo fast on, that were not God with us in this businesse, we might sooner put off our selves then these finfull qualities, so firmely they cleave to us. The Christians when baptised, did in those primitive times lay afide their old cloths, as tellifying and speaking by this action, that they had put off these rags of finfull lufts with which formerly their foules had been clothed.

In putting off the body ] Observe then: That we must foregoe not some part of our corruption, but the whole frame of it, Wee are in other places called to put off the old man; marke; the whole man, to shew that our leaving off corruption, must not be by halves, but entirely; old things are gone; in CHR.Is rall are new, we must when we come by faith to CHRIST, forgoe all our old corruption: Such as are all over filthily apparelled, they will defire to have all new, all or none; for fome old, and fome news doe worse then all old: but if the garment bee so woven

that one cannot put off one part, but all will follow, then needs it must be that either all of it be put off, or none at all: So it is in this body of sin, it doth goe so together that he that putteth one member off truely, he putteth off all other likewise; and therefore Saint Iames saith, he that liveth in sin against one commandement, he breaketh all, that is, hee hath in his soule that corruption which inclineth to breake every one: he is not mortified to the sin against any one, that is not mortified to every one. The body of darknesse, which is in the night, upon the first rising of the Sun, is in some degree all at once scattered: So this whole body of spirituall darknesse, when the Sun of righteousnesse getteth up in our hearts, is at once all in some degree dispersed.

object. But you will say happily, we have much sinne hanging about us, and some corruptions more strongly then

other.

Answ. I We are sayd to put it off, because we have begun to doe it through the grace of Christ.

2. Because we desire further to doe it through Christ

ftrengthening us.

all the reliques which still hang with us. We must not therefore thinke, because we have not perfectly for the degree put offall, therefore we have not put offall; for we have parted with all, though not wholly; totum examines corpus, sed non totaliser. The ayre in the morning hath put offall her sable weeds, that darknesse which in the night did cladde her, but not altogether, for it is cleere and cleere till Noone-tyde: so here, &c.

The use is to stirre us up with honest hearts to renounce all corruption: Many doe by piece-meale part with their evills, retayning the love of some, though they

feeme

feeme to leave other; one will not part with lustfull affections, another will keepe coverousnesse: yea some put off the outward actions, but never care for putting off their corrupt qualities, which are rooted in their spirits.

2 In the second place, hence assure thy selfe that thou art in Iesus Christ is thou puttest off this body, lovest no evill, though sin hang about thee every where, yet thou lovest and likest none of it, but holdest C H R I S T thy sanctifier, and cryest to be uncladde, and freed from

all this body of death.

3 of finnes] not fin: Observe hence: How our maffe Doct. of corruption conteyneth in it many kindes of sinne. Even as the body naturall is not all one kind of member but hath great variety: So this body of corruption; therefore he calleth it a body of fins, of many fins, being as fo many members in it, ignorance, unbeliefe, irreligiolnesse, pride, Wrath, coverousnesse, untruth : hence it is that the Apofile Ephel s. ?. fayth the Ephefians were dead in finnes and trefpaffes; and the old man is layd to be corrupted through deceivable lufts : Eph.4.28. that is, to corrupted as that now he expresseth the image of divers lufts, as he was formerly created after the image of G o D, or elfe through lufts of many kindes: And from hence it commeth that our native corruption doth bring fuch variety of fruites as are mentioned Galath 9. 19, 20.21. Adultery, fornication, uncleanenesse, wantonnesse, idolatry, witcharaft, hatred, debate, &c. and observed in experience, because it is a body which hath divers members, the which bring forth divers operations.

Which must make us both grow up in acknowledg- Vsc. ing our natural misery, and to magnific the grace of the Lord I sus Christ, who hath healed us of so many corruptions as have formerly had dwell-

ing

ing in us: to take from us one ficknesse, is mercy; but when a man is a very body of diseases, hath every member filled with infirmity, then to cure him, is much more.

- vse 2. And let such know who are not yet in C H R I S T; they are a lumpe of all sinnes: what though all appeare not: that is because the Lord doth restraine them; for else we should not live together: men would be woolves to men; yet though the fruite appeare not; the rootes are within us.
- By the circumcision of Christ Observe hence: Who it is that worketh this inwardly in us, Iesus Christ; He and none but Hee can remoove the filthy lusts in which the heart is wrapped, as Saint Iohn spake of His Baptisme, hee baptised with water, but Christ baptised with the spirit; and Saint Peter saith 1 Pet. 3. 21. Not the baptisme, which is the washing of the slesh saveth, but in that a good conscience maketh request to God, by the resurrection of Iesus Christ. Saint Paul saith, hee that planteth and watereth is nothing; in regard of force which doth reach unto the soule it selfe.

This must be distinctly taught, that we may avoyd the Papish snare, and that we may glory sie God in ascribing to Him intyrely such workes as these are, which are no more communicable with men, then to create out of nothing another World.

VERSE 12. In that yee are buried with Him through baptisme, in whom yee are also raised up to-gether through the saith of the operation of GOD, which raised Him from the dead.

Now he commeth to the third thing, buryed with Him in baptisme, or by baptisme: this is the modus actionis, and agreeth with those words, you have beene circumcised in Him, how: being buryed with Him in baptisme: It openeth both the manner, and may be as a proofe, thus:

Such as are dead and buryed to fin in Christ, they have put off all the body of finne: But you have beene buryed with CHRIST by

baptisme.

First then from the context, we see; that what circumcisson was to the old people, that is baptisme to us; for he
faith thus much, you have been circumcised in being
baptised, though in circumstantiall things these disagree,
as in the sex receiving the Sacrament; there men onely,
here women. In the matter signified, Christ to come:
in the degree of grace given: In the externall rice; yet
the substance of the thing signified, manner of receiving,
generall ends, they conspire.

Hence we may have a ground and warrant to proove the baptisme of infants lawfull and warrantable by the Word of God: For circumcision being administred to infants in the time of the old Testament, there is no reason why baptisme succeeding it, should not bee administred

to them in the time of the Gospell.

The second thing is, that from our union with Christ Doct. dead and buryed, we come to have the body of sinne crucified,

T 3

and

and put away from us. This is thus garhered; he faith they were circumcifed, that is, had the body of fin put offthem, while they were together buried with Christ, which baptitme fignifieth and fealeth up in them : from this then we come to put off fins, that we are fet into Christ dying, and buryed for the abolishing of sin: and hence Rom. 6. Saint Paul sheweth that we cannot live in fin, as formerly we did, and have to doe with it, because we are dead to it, being fet into Christ dying, and that by baptisme. The reason is, because that Christ hath by his death killed the fin of all that belong to Him, and there. fore such as are set into His death, they cannot but feele the death of this body of fins which before lived in them. Even as when Adam finned, and dyed to the life of God. all of us in him are dead, and so soone as we come actually to be members of him, we feele the effect of Adams death, even this, that being dead to the life of God, we lye in the spirituall death of ignorance and lusts: So CHRIST the second Adam, H: dying to abolish fin, even that He might be the death of fin in all His members, and lying buried under it, that He might so abolish it, as never to rife againe. Briefly then : Adam a roote of mankind finning, brought death upon all His. 1. By bringing imputation of fin. 2. Extinction of the life of grace. 3. A propagation of death in fin and trespasse. Christ standeth as a second Adam in the persons of all given Him to be His members, and having their fin imputed to Him, (1) He doth take away the guilt of it. (2) Dyed to fin, and lay under it in our nature, that we by vertuethereof might dye to it; the omnipotent spirit of Christ working through that death in the behalfe of all His the death of the creature, fo farre forth as by the just judgement of God, it hath a power through Sathans working

working to draw us from God to it selfe. (3) A death of our corruption ; Galath. 6. 15. By the Croffe of Christ, the world is crucified to me, and I to it, that is, by Christ crucified. Briefly; as Adam becomming mortall and dying to this mortall life, wee all so soone as wee are borne members of Him, are mortall, and tend to death by force of that mortality in the roote of us : So Christ dying spiritually to this world, and the sin of all us His members that thus they might be abolished, we so soone as by taith we are made His members, or are borne of Him, we begin to dye spiritually, till in death we are fully mortified by vertue of that radicall death in Christ our Saviour, who dying according to his flesh, did so worke by His omnipotent spirit, that as the guilt was at once remooved; forhe life of it was mortified, that it loft the raigne, and was successively to be abolished in the being of it, in all those who by faith should come to be engrafted into him, or all those who should spiritually descend from Him. (4) Lastly, He brought into our nature supernaturall life, that so He in our nature might propagate it to all who were His.

The use hereof is to stirre us up above all things to Vse 1. seeke with Saint Paul, that we may know what is the power of His death, the communion of His sufferings, while I feele my selfe made like to Him in dying to this world and sin; for by this we know that we are united to Him suffering and dead to sin and this world, while we feele our selves by virtue thereof in like case; as I know my communion with Adam, that I dyed in him, while I see my selfe mortall hastening every day to death, as he is dead. The Lord Iesus make the scales fall off our eyes, that we may see the vertue of His most powerfull death

toward all that are His.

This

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world and the things of it are forcible upon us, when our hearts feele the life of fin strongly making to them: come to Christ dying, speake to Him; Thou Lord hast crucified this world, thou hast overcome the strength of it: thou didst dye, not regarding the allurements of it: why doe I feele it have so mighty a hand over me, even bewitching me as it were at the sight of it? So when I feele my fin stirring lively in the lawes of it, then to sly hither; Lord thou dying, hast beene the death of the sin of thy people: why doe I who am in thee, find it stirre, as if it never had received wound? The more we get to see our selves in Christ dying for the abolishing of all our sins, the more we shall seele them wasting in us.

Let us give glory to this glorious death which maketh us all to dye: As in the naturall body, kill the head, and all

the members dye after : fo here, &c.

This sheweth us why it is that fin liveth in so many men in the world, even from this, that they are not engrafted into Christ, and so doe not partake of the influence of that spiritual life, which from Christ the head flowethinto all His members.

Buryed with Him in baptisme, you have put off your sins ] being set into Him dying and buryed, ingrafted with

Him, buryed in or by your baptisme.

Observe hence: God doth unite me with Christ, even by our baptisme: the Lord doth by baptisme signific to us, and confirme thus much, yea worke it, as by an instrument, namely, the putting His Christ crucified upon us, and our ingrasting into Him dying and rising. Rom. 6. And Carollopar . For first by baptisme is sealed our communion with Christ dying and rising secondly our communion in the effects, web are mortification and vivisication:

but

but yet wee must not think, though God useth outward baptisme of His minister, that this ministerial action bringeth forth grace, as the Papists doe, who hold that God doth so use the ministerial baptisme, that He listeth up that action as an instrumental cause to worke grace; so that it neither commeth solely from God, nor yet, immediately: For this must be held, that the power and act of producing grace is only and immediately from God.

There are two forts of instruments: some worke somthing with the Principall worker, others doe not operarialiquid but ad aliquid, they worke to something, but not any thing having force to cause that whereto they worke; such are Gods meanes which He useth, and coordeyneth with himselfe in working of all such things which are not wrought but onely by power omnipotent; thus he healed the blind with clay and spittle, thus He overthrew the walls of lericho with the blowing of Rams hornes.

But one may lay, this is abfurd, to use meanes which object.

fliall doe nothing, doth any man doe thus?

Men use meanes which worke something in that they Answ. doe with them, because their force doth not reach alone to the effect they intend, without the helpe of the meanes concurring with them: but Gods force being alfufficient, it is not abfurd for Him to take to Himfelfe fuch inftruments ingiving grace, which are of no force to produce it, especially when hereby he exerciseth our obedience, faith, Ge. He that planteth, and he that watereth is nothing, 1 Cor.3.7. in regard of working in the foulethat they tend to : the Gospell is sayd to be she power of Go D to salvation; be- Rom. 1.16 cause through Go p it is powerfull, who accompanyeth it immediately, and entyrely, working faith by it. Yet Papifts will not fay, that the Preachers fyllables are elevated by G o p to tayle up the dead in finnes and trefpaffes. ThisVíc.

vse. This then is to be firmely held that Go b uleth bap.
tisme of engrafting us with Christ and mortifying and
quickning us in Him, yet the baptisme of water doth not
conteyne any force, nor is not listed up to any such agency, whereby grace is properly produced.

But it may be asked, how we are set into Christ with baptisme, when none must be baptised but those, if they be adulti, who have faith in appearance, and so are already

in Him :

Answ. Things are sayd to be done when they are maniscited and done in a further degree then beforethey were; thus the believer baptised, is by baptisme maniscited to be so before the Church, yea often to Himselfe, the more plentifull grace of God comming into Him, while he useth it faithfully, and his faith being more strengthened, the union is more confirmed.

The use is to stirre us up that we would looke backe to our baptisme, which sealeth unto us so great matters; if we have sealed bonds, we will have them sometime read to us, that we may know what we have: and when we are to demand this or that, how should we look back to this Gospell sealed unto us in baptisme? And seeing baptisme is but a seale of other matters, let us not content our selves with baptisme alone, but make sure we have the things which it serveth to confirme. Men that have evidences of house and land, they looke not much at their deeds about it, but they hold the land it selfe, and occupy that carefully: Wee contrarily stand upon the seale, but let the heavenly estate confirmed be where it will.

2 Hence may be inforced upon men what is their e. state, if they have received baptisme as well inward as outward, then as the Apostle saith, know you was that you

which is nothing before G o b; Circumcision were uncircumcision are any thing with Him, but a new Creature.

Now hee commeth to a fecond benefit wee have in Christ, the benefit of a spirituall resurrection and new life : in whom see have beene raifed up] as they had beene circumcifed: for though this is & [in whom] may agree with my carliqueri, in which baptilme ; yet it is fitly reduced to the more remote antecedent, Christ, and to begin a new benefit opposite to that former, in whom wee have beene circumcifed : For the intent of this Scripture is to fet out Christ, and the benefits we have in Him : not to describe the vertue of baptisme, which is onely named here fo farre forth as it ferveth to note the manner after which Christ wrought in us the former benefit of our circumcifion from fin : And if he had broke off the fubject of his speech thus, in which baptisme, he would have named Chrift in the end of the werfe, not [ Him ] as having reference to a plaine ancecedent, and whether [ .. dury ] in the next verfe belongeth hither is of in this verfe, for these two seems but a repetition of this matter with fome application and amplification of it; make it therefore agree with aura buried with him; in whom also ye are raised up : The benefit is

1 Propounded in this verfe.

2 Applyed more at large verfe 13, 14.

In propounding it. (1) We have fet downe, our refurrection it felfe in Christ; (2) The manner of working it, by faith.

For as the body liveth formally, or is rayled from death to life by the guift of life created in it: So the foule dead

dead in fin is formally made alive when fayth is created in it.

Secondly, you have fayth described from the efficient cause, the potent action of God which rayled Him from the dead; in whom yee are rayled.

The Summe.

are rayfed up with Him, the life of fayth be-

" nipotent efficacy of God, by which Christ being now dead for us all, was rayled up.

First then, this being the scope, to make us cleave to Chrift, thus: You must not goe from him in whom you have beene rayled up to a new heavenly life: But in CHRIST you are rayled up. Therefore let none

beguile you with deceits which are not after Him.

The second part is here; the conclusion in the eight verfe before. Observe hence: That to consider of our first refurrection which we have through Christ, is a forcible motive to make us cleave to Him. It Saint Peter fayd, whither shall we goe ? thou hast the words of life eternall; how much more may we fay, how should we start from thee Lord ? thou hast rayled us up when wee were dead : How did Lazarus (thinke you) and others whom Christ rayled up, love Him and rest in Him, when thus, bodily life was againe given them, though they were within a while to dye againe ? But how much more would it bind us to Christ, if wee faw how Hee hath railed our soules being dead, with fuch a refurrection, as that they shall never dye againe ? When the Galathians were fo fledge after their legall ceremonies; Saint Paul thus reasoneth : Did youreceive the spirit by the ministery of the law, or by the hearing of faith preached? as it hee would fee downe this for a ground

Doctr.

ground that is to be held unto, which doth bring us the quickning spirit ; how then is CHRIST to bee rested on, from whom, as the fountaine, all spirituall life Howeth unto us ?

> Now our refurrection may bee confidered twowayes.

> > r As wrought in our head. 2 As applyed actually in us.

As wee in regard of our naturall life may bee confidered.

First as we have this life in our roote, in our Parents, in whom we are seminali ratione, as an eare of Corne is in the feede.

Secondly, our life may bee confidered as now in us received from them. Now when they are fayd to be rayled up in Christ, it may be understood both wayes :both in regard of their refurrection; as it was made in Christ the head of them, and as it was in part applyed in them : for all the refurrection we have in Christ not yet received, we have it by faith hid in Him, even the refurrection of our bodyes.

We may hence then fee what maketh the Papifts, and Vfe. all forts of carnall Goffellers fo fall from Christ, eventhis: they know not, or consider not, who, when they were dead in their fins, did rayle them up: if they ever had fele that CHRIST had done thus much for them, they would never doubt His alfufficiency, but waite upon Him to accomplish their falvation. We fee in Patients which have deadly ficknesses, if a Physician doe (when they were given over) eventhen ridtheir disease away in part, and make them pretty well, will they thinke of looking to another, or be defyrous to joyne others with Him who hath alone almost done all the cure ? So betweene: our foules and Christ.

through Christ: it will so confirme us, that hell gates shall not make us leave Him. Againe, if thou worke not upon thy heart the feeling of the benefits thou hast through Him, thou shalt cleave as weakely by Him, as if he had never done ought for thee.

Here in particular are three things to be opened:

I That who so is truely in CHRIST, is risen againe.

2 That our foules are rayled from death to

life by faith.

3 That the omnipotent power of Go b is the worker of fayth.

Of each of these a little.

As Adam was a roote of death to all that were his. neither were they borne of him sooner then mortality did seise on them : So Christ is a roote of resurrection. I Cor. 15.22. As in Adam all dye, fo in CHRIST Shall all be made alive. For we must not think that when Christ was rayled, it was no more then when Lazarus, or fome other private person was rayled; but His rising was all our refurrections, in as much as it was in the name of us all, and had in it a feed-like vertue to worke the refurrection of us all: Hence it commeth, that we no fooner come to be in Him, but the power of His refurrection is felt of us. making us rise to newnesse of life. In Christ all things are new : Whofoever have learned CHRIST as the truth is in Him, have so learned Him, as they are dead to sinne: the life of the old man is killed, and they are alive in the life of grace: For looke as a member truly by inward ligaments knit with a living head, hath life in it; fo wee when we come to bee in Christ, rayled up, and living to God in life glorious, we cannot but live in Him.

Wherefore

2 Cor.5.

Wherefore how woefull is the state of many that pro- Vie. feffe Christ, yet live in ignorance, know not what a refur. rection meaneth, are dead, while they live in all kinde of fin, and wantonnesse ? these never were in Christ : but like as glaffe eyes are fer in the body, or wooden legges, which being by outward meanes joyned to it, doe not receive life, and fense with other members; Wee never knew communion with him who is the quickning spirit, if webe dead in our fins.

2 Observe : What it is that maketh us rife to new life, Doct. viz. faith on Christ. We are fayd to live by faith, because after some fore, it is life, but most properly it bringeth life into us : He that believeth, hath everlasting life, fully in Christ his head; inchoative or imperfectly in himselfe: For as in bodily death the reuniting of the foule with it, doth make it rife againe and become a living body: fo faith, as a spirituall vinculum tying God, who is the soule of our foules, againe unto them, they which before were dead, are anew quickened. This then as an instrumentall cause of our conjunction with God in Christ, who is our life, it may be fayd to quicken us, or rayle us up. though further faith it felfe may bee conceived as a part of this life: For as the foule died in falling into ignorance of God, estranged from the life of G o D through ignorance in them. Ephef. 4.18. so comming by faith to know God, it beginneth to live; hence to know God in Chrift Ich. 17.3. ( faith being an affianced knowledg) is life everlasting. This then is the first thing which God worketh in us, as the beginning, and instrumentall cause of our other following life : even as in our waking from our naturall fleepe, which is a fhaddow of death, first the eyes open, and then our fenses and motions doe come fully to us in their order : So in awaking from this sleepe of fin, first

the .

Efe.

world; then our life returneth more fully, the spirit of

God from Christ working it in us.

Marke then hence: that all such beliefes as make not new creatures are not found faith toward C H R I S THE the reason is playne: a true faith bringeth Christ to live in us. Now as a quickning soule cannot returne into the dead body of it but there will be new life: So Christ that quickning spirit cannot returne to live in a dead soule, but needs it must be raysed up. Wherefore if wee feele no life but that we brought from our mothers wombe, let us cast downe our selves, we have not yet truly believed: and we see how our faith doth not shut outgood life, as the Papists slander us, but bringeth it forth as an effect which cannot be severed.

Finally, hence men may affure themselves of the truth

of their faith, if they bee renewed in life.

The last thing here to be noted is: That the omnipotent Doctr. action of God which ray sed Christ from the dead, is it that begetteth faith in us. It is called the exceeding greatneffe of His power toward us, which believe, according to the working of His mighty power. Faith is the eye of the foule, by which we looke upon CHRIST: it is the hand by which we receive all good from Christ. Now if a man be borne blind, or borne without a hand, an eye that feeth but these aspectable creatures, and discerneth not distinct. ly but things at hand, a hand that cannot reach an ell or two from us, yet all the world cannot supply these, nor no power but His onely that created the body: how much leffe then shall any power bee able to give us that eye which looketh within the vayle ? that hand which claspeth Christ in heaven ? but only the Almighty power of God.

But what, doth that power that rayled Christ rayle object.

us up :

Yea, that power though daily continued, as the Lord Answ. creating Adam and Eve, with the law of propagating all the race of mankind, did, by that power which created and coupled them, after a fort make all mankinde: though the Father and Son and spirit doe still worke in continuing that first power put forth: So here, God raysing Christ up in whom we all were that he might be a roote and fountayne of supernaturall life to us all, that power may be sayd fitly to rayse us all.

Wherefore let us learne to admire and give glory to V/e 1.

God spower which worketh our fayth: if we faw a man rayled from the dead, ohow would we speake of such a wonderous power? but this is the same that raised Christ from the dead, which raiseth us to believe. If we creepe up from some deadly sicknesse, we tell what a power of God it was to rayle us? But when our soules creepe out of darknesse, and death, to believe on the li-

ving God, it is as nothing with us.

This teacheth us whither we must fly for the strengthening and sustepning of our fayth, even to this power, the same power that made all things, upholdeth allthings: He that knoweth how all the considence of his heart, is set upon himselfe and the creature: how his reason and senses, and his own inclination, which is not quieted, but in outward meanes: how Sathan and the course of this world, resist us in believing; he cannot but consesse, it is the Lords power that first brought him to it, and that must keepe his faith from fayling.

Lastly, we see hence how wide they are, who never vse 3.
felt any want of such a power: who thinks of fayth as a
thing they have alwayes had since they came to reason.

Yea

Yea Papifts, that if G o o offer, hold it in the power of manto believe, when God sheweth the promise, and inlighteneth the mind.

Verse 13. And yee which were dead in sinnes, and in the uncircumcission of your sless, bath Hee quickened together with Him, for giving you all your trespasses.

Now he commeth to repeate this benefit, insisting more largely upon it: and first he setteth downe the state of them before they were quickened: Secondly the quickning of them: Thirdly the manner of the action, the order in which he quickened them, which standeth in a threefold antecedent in nature before this their restoring to life.

The first is pardon of fin.'

The second is cancelling the obligation against them:

The third is the fetting them free from those jaylors and executioners in whose keeping they

were.

The two first are in this thirteenth verse, the latter in the end of the thirteenth verse, and in the other two following.

The first of the antecedents in the end of the thir-

teenth verfe.

The fecond in the fourteenth verfe.

The third in the fifteenth verfe.

To returne to the thirteenth verse. And first in geneberall from this his Commoration in this benefit, wee note: That our quickning in CHRIST, in such a benefit benefit which we must not quickly have done with, and lightly passe over: The Apostle cannot move from this till hee have dwelt a while upon it, and amplified and enforced on them the consideration of it: So it is, we lend it little thought, but the more is our fault: we should, when wee thinke on God's benefits in Christ, make a stand, and dwell upon them, that so we might be more affected.

2 Marke, What Ministers must doe, viz. they must am- Doct.

doth Mofes this in Deutr. For,

I It is for the honour of God, that His benefits should

be let forth.

2 It edifieth others, and gaineth glory to God, while they are to know the things bestowed on them; and they are by this meanes wrought unto thanksgiving. Againe, wee are like children, wee know not the worth of those great things wherewith God hath enriched us: As a young childe that hath great patrimonies and priviledges, doth not to any purpose conceive the worth of them: yea, we are as forgetfull, as the eatenbread is quickly forgotten. And beside, a benefit while enjoyed, groweth no dainties with us: in all these regards we must use this practise of the Apostle. If men have outward commodities, and abilities, and gifts of any kinde, they know them too well, even till they be proud of them; but in heavenly things, it is quite otherwise.

Now for their condition, it is described from the state of death: You when you were dead. 2. The kinde of death, viz. in fin. 1. Actuall, in trespasses. 2. Originall, in uncircumcision of heart; which is set downe by a Synecdoche or Metonymie of the signe for the thing signified: Outward Circumcision put for outward and inward, which is more emphatical, when they were so dead,

V 2

that

object.

Anfw.

Vfc I.

that inwardly, and outwardly they did lye in evill: the meaning is, when you were utterly dead in foule, mortall in body, subject to eternal damnation by reason of your actual transgressions, and original corruption: You then He quickened, that is, Good the Father, out of the Verse

before; with His CHRIST.

First then observe: That we are by nature dead to God: the same is Eph. 2.1. We are not like a man in a sleepe, nor like the Samaritan greatly wounded, but we are starke dead in regard of the life of God. Rom. 5. he saith, Wee are of no strength; not of seeble strength: and the natural man is often so called; My Sonne was dead, and is alive: let the dead bury their dead. A man is every way by nature dead, his body is mortall in dying from his birth: eternall death of soule and body hangeth over him: His soule is quite dead: for God in regard of His presence of sanctitying grace going from a man, he dyeth in soule: As the soule going from the body, the natural life is extinct.

But it may be said, why man hath some reliques of knowledge: Againe, some of the Heathen have excelled

in vertuous actions without grace.

Every knowledge is not the life of God Rrictly so called, but that knowledge which affecteth the heart to follow God, to trust in Him, love Him; They that know thee, will trust in thee; otherwise the divels doc know God intheir kinde.

2 The knowledge of man is able to make him unexculable onely, not able to make him alive according to G o D: for these Heathens vertues, they were but pictures without the soule and life of vertue in them, splendida peccata: good trees they were not; and therefore their fruit could not be good, all is not gold that glisters.

This then confuteth all doctrines of free-will, or of

any

any power in man, which holpen a little, can helpe it felfe: Dead men have nothing in them to help themselves toward this world, so it is with us toward the other. Yea, we see hence, that it is not suggestions to the minde, nor exhortations that will doe it, we doe but tell a dead man a tale, and all in vaine, till God create a new light in the minde, and take away the heart of stone, and give us tender new hearts: let us confesse our utter and impotencie, and inability, and give glory to God.

Hence must be enforced to the natural man what is his estate, dead in his soule; hee heareth not the thunder of GoD's Law, nor His sweet promises, he seeth no heavenly thing, neither GoD, nor any spiritual matter; hee tasteth no relish in any meat of the soule; he speaketh not a word powdred with grace; hee stirreth not hand nor soot to that which is good: Oh the world is full of these ghosts, twice dead, as Saint Inde speaketh: yea, the relikes

of this spirituall death hangeth about us all.

Marke, from this: that we who are alive through grace, must not associate our selves with those that are meere natural men; for we see that no living thing can abide that which is dead, the beasts will start at a dead carrion, our dearest friends we put from us when dead: but (alas) the Lord's children now can goe hand in hand with such who have not a sparke of grace in them: Oh this death is not terrible, we are also much in it, that we see not the filthinesse of it. As a blacke hue among the Black-moores is not reproachfull: So dead ones with us, whose graces are ready to dye, agree well enough.

In sinnes Observe; That sinne both original and actual Doct, is the death of the soule: Mors anima peccatum. Our fin in which we are borne and live, is the death of our soules; and the demerit of surther death: Death it is, to death it

V 3

goeth. .

goeth. Now what is death ? is it not the absence of life, the foule being gone with the entrance of corruption? And what is finne? Is it not the absence of saving knowledge, righteousnesse and holinesse, with the corruption of the minde, will, affictions ? fo that the spiritual stinch of it streameth out; at the eye lust, at the eare itching after vanity, at the mouth rottennes is the best, I mean unfruitfull speech, sometime bitternesse. Looke as holinesse is the beginning of life everlasting, which goeth on till it end in glory: to is fin the death of the foule, which doth, if the grace of CHRIST heale it not, never flay, till it come to everlafting damnation. As for finfull actions, they are nothing but the stinch which commeth from the dead corps, I meane the body of fin dwelling within us: For as heavie favours come from a putrified body: so doe these motions from a corrupt soule. And as a childe, if he doe (warve from morality, and civill vertue, following whores, and abominable courses, be a royoter, a theese; when thou feeft an absence of civill vertue, thou sayest, he is even a lost childe: what then shall wee thinke of our felves, being without all heavenly vertue of faith, hope, joy in the Spirit, godlineffe, temperance ? &c.

The use is, that we would consider of sinne, and our estate through it, that we who have not thought of it, may yet set our hearts to the way of life, that we may be thankfull who have escaped from it, that we may take heed of it, and labour to be healed more and more of it. Should some learned Physician tell you such or such a deadly thing were growing on your body, how would you thank him, and make use of it? Oh it is well with thee, if God make thee wise, that thou hearest this day, how thou are dead in spirit; and for us, we are glad when we escape some great bodily sicknesse; and if there dwell reliques

Vsc.

of ficke matter, wee keepe rules de sanitate tuenda; how much more should we be wife for our foules ?

That he faith, they were dead in trefpaffes ] Observe What is the life of a naturall man, even a death in trespasse: Dott. tota infidelium vita peccatum : like tree, like fruit: now the very conscience of them is polluted. Tit. 1. 15. without faith it is impossible to Go D. True it is, that outwardly they doe many things that are laudable, but still they walke in the flesh, the Divell hath conjured them so into that circle, that they cannot stirre forth of it: Looke as in the flesh of a beast, there is some part of great use, bought up at great price, some that is cast to the pudding pits, yet all is flesh: so in the life of the naturall man, some workes are of good use, and in commendation with man, some are abominabl, but all are of the flesh. As a livelesse image hath the refemblance of a man, but is nothing leffe: So the vertuous actions of naturall men have that appearance of good, but want the foule and life of it in which it confifteth.

This is to be marked against the Papists: as it teacheth VG. us not to reft in this, that we are neither theefe nor whore; for be our life never fo civill, it is death in finne till grace quicken. There is a double madneffe, as Hippocrates ob- Nan uzferveth; the one very light and toying, the other more via. fober and folemne, in which men fit still musing deepely upon some fancies: Such a difference we have in spiritual! phrensies; some are very sober over other some, as we fee the lives of fome naturall men gravely ordered, and morally, in comparison of others, but yet all is deluded phrenfie before G o p.

2 Marke hence ; That our course in actual sinne doth Doct . 2. finke us deeper, and deeper in death ; when you were dead in finne; intimating thus much, that the custome of their trespatles

trespasses did hold them under death. Even as the more the body putrisies, it goeth further into death: So here, the more the soule doth exercise it selse in evill, the deeper it sinketh into the death of it: It is sitly likened to the stone of the sepulchre, this custome of actual sinning; for it doth seale us up, and keepe us downe more strongly under it: Vpon this ground the Prophet asketh, How shall the Leopard change his spots? no more can those that are accustomed to evill, learne to doe well.

Which must make us take heed how wee goe on in a finfull course, for it maketh us rot in this spiritual death, and maketh it more difficult for us to returne. Many that

procrastinate repentance, they thinke not on this.

You hath He quickened with CHRIST] that is, both perfectly in CHRIST, with whom your life is hid, and initially in your felves, being joyned with CHRIST. Vos cum Christo convivificavit, conjunctos Christo. Ob. scree hence, How farre we are from being prepared to receive the grace shewed us by GoD, when we are quickened to beleeve; Even as well disposed as Lazarus was for his refurrection to this prefent life, of whom it was faid, that he now stanke in the grave : No, there was as much difposition in that Tohn and Bohn, that inanity and deformity which was before the world, to the being, yea, the ordinate being of all the Creature, as there is in our foules to the worke of grace. We are as farre from this heavenly forme of supernaturall life, as the deformed Chaos of the Creature was from this beautifull figure, before the Lord did bring it forth. There is nothing in Nature can so dispose a man to grace, as that it should necesfarily follow: for onely the principal agent which bringeth in the forme it selfe is able to worke the immediate disposition upon which the forme ensuch : As nothing

Doct.

Víe.

but fire can bring combustible matter to be so sparke as that whereupon it presently burneth; for such a disposition is the first point of bringing in he forme it selfe.

In this therefore many of the Papists are wide; yea, erre from sound reason it selfe: let us therefore by confessing our owne utter untowardnesse, and repugnancie

to Gob's worke, glorifie His Name.

That hee doth mention their estate before to illustrate God's mercy; Observe, What is the way to bring Dostr. men to thankfull acknowledgement of God's grace, to teach them to see what they were when God shewed it. Thus Moses, thorow the Booke of Deuteronomie, often calleth on them to think what they were in Ægypt; yea, from their comming forth of Ægypt to that day wherein he spake, being now not many dayes from his death: So Ezek. 16.
30. Saint Paul every-where.

The Papists doe most wickedly derogate from God's Vse 1. glory, while they teach something in us which is a partial agent with God; so good preparations, and dispositions to this and that: But Moses otherwise; Not for the goodnesse of thy heart, not that yee were more in number; though He cast off others for their sinnes. He tooke not

thee for thy defervings.

We may hence strengthen our selves, not to doubt in receiving God's particular promises, though we finde our selves unworthy, nothing so fitted as we should be. Not unto m, O Lord, but unto thy Name, &c. For my Name. sake, not for your sake, O yee House of Israel. As at the first, so after God doth dispense His savours, that we have still cause to confesse our unworthinesse: to His Name, to Christs our Mediatour, to His Truth, all is to be attributed, and from them all is to be expected.

Hath He quickened together with Him] Observe then,

That

Doct. That all believers have a new life in and through Christ. To understand it, wee must note, that CHRIST in dying was after a fort all of us; for in our Nature, Hee made Himselfe one with us, and had us all by name as a body unto Him, and all our sinne He tooke as His owne, having

made Himselse one mysticall Person with us.

Secondly, you must know, that Christ stratus having us all with Him as members belonging to Him through the gift of His Father, and having all our finne made His, He dyeth for us all, and for the abolishing of all our finnes; so that we all lye dead with Him, and our finne is all crucified with Him; for it beginneth not to be crucified when wee dye to it, no, here was the beginning of it.

Thirdly, CHRIST lying dead with all His dead in Him, having taken away the guilt, and wrought the death of fin in all His, or the death of all His members to fin; CHRIST with His body being dead, is raifed, and receiveth that treasury of supernatural life, which is to be derived in the order of it to all His; so that CHRIST rising, all of us rise in Him, as our Head, for the members have society in whatsoever is done in the Head.

2 As a thing may be faid to be in the cause of it; so was all our resurrection in His, which was to be the cause of all our resurrection: As Adam and Eve were the cause

of propagating a naturall life to all mankinde.

Fourthly, C H R I S T thus raised and made the conceptacle, and fountaine of supernatural life, sendeth out His vital influence into such as belong to Him: (1) By faith, giving them a being spiritual, or an union in Him; even as Adam gave a natural being, or participation of his substance unto his members. (2) He doth send into them, thus united with Him, the Spirit of life from Him-

felfe,

felfe, that is, the Holy Ghost to dwell in them by the created gifts of grace, which is life supernaturall; They shall heare my voice who are dead, that is, they shall believe, and they shall live. (3) Christiff and they shall live. (3) Christiff and soule and body conformed us (for our module) to His bleffed Soule, and glorious body. And these may serve to open this point of beliefe. The difficulty of conceiving it, commeth hence. 1. That we know not how strairly and neerely we are united to Him: for as all were within the loynes of Adam, by the determinate Counsell of God to come from Him: so all the Elect by God's predestination and donation were within Christiff as one in Him, and with Him. 2. Wee are not able to see that vertue of His resurrection.

The use is first, to incite us to seeke to have our eyes V s opened, that we may know the treasury of good things we have in C H R I S T, and the power which Hee hath put forth in us. We should love C H R I S T athousand times more, if wee knew seelingly what Hee were to us. We are not able to see, how we in the womb are formed: how much more will our eyes dazle here surther than G O D doth cleare them?

This also must make us hold to our head CHRIST, even as we will have life in us; get a member away from having communion with the Head, it is presently livelesse, having neither sense nor motion: So in us with CHRIST.

We see whither we must have recourse for life, Even to CHRIST; Come to me and your soules shall live, to GOD in our Nature; looke at thy owne flesh in heaven, and draw from it, as a Conduit-pipe, increase of grace sent thee from it, by the Spirit which dwelleth with it.

Having

Having forgiven you all trespasses.] Now he commeth to the order of our new quickening, which hee setteth downe by three antecedents which made way to it.

1 He pardoned our finne.

2 He croffed our Bill.

3 He freed us from the power of Satan, and all

infernall spirits.

Before I enter them, let this in generall be premifed to cleare the text: Suppose that we stood in great debrunto any; fay againe that he had to shew for all the debt under his owne hand: Put the case, thirdly, that wee were cast into prison, and in the custody of some Gaolour, or any officers to that purpole: If hee at whose suite wee are in hold, be willing to fet us free, what doth he first ! he doth pardon the debt. Secondly, he doth Cancell our bills and bonds toche that keepeth our bonds feemeth not to forgive, nor willing to let us goe, otherwise than that he may have a faying to us when he pleafeth. Thirdly, he doth release his action, and serteth him out of bands that held him; and after all this, dismisseth him to his liberty : So here, we are in for debt, such debt as toucheth life it selfe, the matter is under our owne confession; the Divell holds us under chaines of darkneffe: Go p is willing to restore us to life.

1 He pardoneth our faults.

2 Rendeth the Articles of our confession.

3 Taketh us out of their hands who were ministers of His justice in the close keeping of us.

This thall suffice to illustrate it in generall.

Doct. We see hence, That in order of nature, first we have pardon of sinne, before wee have the life of grace begun in us; there must be a removall of evill, before there can be a conferring conferring of good. Thus in Christ Himselfe, He was acquit from all our finne, which was upon Him before He was raised up; yea, if the least finne of any of us, who are His, had beene unanswered, Hee had not beene raised up; and for this cause, Rom. 4. 25. The raising of Christ still it is faid to be our justification; that is, God in raysing Him up did manifest that Hee was fully answered for all our finnes, so that we now are quit from all our sinnes, in Christ strong of contented a dead man for treason against the King, he cannot have His life given him, but pardon of his fault is first given: So here answerably, we are not restored to feele the life of God take place in us, till our fins, which caused our death, are removed.

In a finners restoring, this is the order:

who is His righteousnesse, in whom belongeth to Him forgivenesse.

2 God, when by beliefe He is in CHRIST, doth pronounce Him just, or acquit Him from

finne.

3 The Lond doth lend the Spirit of His Son into His heart.

This is the order in Nature, though in time thefethings goe together. This is to be noted against the Papists, who, when a finner hath by deadly sinner lost the life of grace (as they say) though he after come to have never such love to God, yet will not have the sinne forgiven till the Priest hath absolved him: As if God did restore the life of grace before He gave the pardon of sinne. This out of the order.

The words have foure things to be marked:

Who forgiveth, God the Father, He raised up both

both CHRIST and us, when He had for-

The manner of forgiving in this word and free favour.

3 The Persons, Vs; which is to be marked, for He had said, Who quickened you. Now he returneth:

The Person speaking in the first Person.

4 The things forgiven, all sinnes; past, present, to come, original and actual, of each a little.

Doct. 1. We see who it is that for giveth our sinnes, properly God the Father, Son and Spirit; We pray to God therefore for forgivenesse; and we see that the Scribes and Pharises kept this perswasion, that God only can torgive sinnes.

Concerning forgiving here, thus much.

perly is an act of God's will, whereby Hee no longer holdeth our guilt, and keepeth wrath against us, but returneth into favour withus.

2 That God torgiveth all penitent belowing finners, holding the impenitent and unbelower

guilty.

3 That God useth in an eminent manner His Ministers, for applying this forgivenesse.

The question is; how farre God useth them; whether to testifie unto them what God doth, or hath done to them repenting, and so to raise up their faith toward Him, with whom is forgivenesse: or whether God useth them judicially, that is, as Iudges, with power to forgive, Himselfe onely executing what they determine, ratifying that they pronounce, suspending all His action till the Priest passe his senience: so that as the Iudges sentence doth mak

make one innocent, the King, who giveth the power, doing it by Him; yea, God Himfelfe, (whose judgement was
after a fingular manner in the Common-wealth of Israel) not otherwise absolving and condemning thus by
them: So here God should forgive by His Priests, whom
He hath delegated with power in these courses.

Now this cannot stand: For,

The Prieft should more properly forgive than God, though he doe it as a Minister from God: As the King doth not judge causes in triall formally, but by his Iudges in Courts, who have the power from Him, though hee doth it, in some fort, because he giveth the authority, ra-

tifieth it, and upholdeth the execution of it.

2 If God gave power to Priests as Iudges to absolve, that they had authority within themselves to doe this, then they could not fitly be faid to pray to God to forgive those they absolve; as for example: The King giveth his Iudges power to heare causes of this or that nature, and to sentence them: now what a folly were it for a Iudge who hath, per demandationem, power from the King to order this or that, to petition to the King to orderit? would not the King say, though of your selves you have no power; yet, is not the Law in your hands? have I not given you power within your selves, and am I not ready to ratisse what you determine?

But a good Priests chiefe efficacie in pardoning, standeth in his intreating God to pardon; therefore he hath no power judicially to doe it, no, this power is not delegable

to creatures.

First, because it is a personall royalty which God cannot give to others, unlesse He would make Himselse an underling to others, and so suspend Himselse upon man, that His pleasure should sway Him: For the forgiving of sinners finnes is the power of pardoning treason against His perton: Yea, no inferiour can determine, and sentence the matter of a superiour, till his superiour have put himselfe

in that cause under his inferiour.

Secondly, this is fuch an act wherein no man can be a competent ludge, as man may be in causes betwixt man and man, which are civill: because a man cannot know certainly the truth of faith and repentance in any, according to which the fentence must be pronounced, if truely. All the Ministers can doe, is to certifie what God doth, not as a private Christian doth, but as a publike messenger, who bringeth from God's Majesty the word of Pardon, as Saint Paul faith, the Word of reconciliation, that thus he may excite the faith of the penitent beleever to behold God pardoning him, and feele the pardon of God as it were, fealed within him. My Lord Chancellour doth not give the Kings pardon, (which he giveth to those that come to take it forth at his first entrance)he doth not, as a Judge, give them forth as his pardons, but delivers them as the Kings fole deed, out of his Princely clemencie: Thus the Priest in the Law did not make a Leper cleane, but did manifest him to himselfe, and to all Israel to be that he was: The Minister of God hath no power to pardon, but ministerially he doth co-operate with God, that God's pardon may be applied and fealed within the consciences of them that beleeve.

Wherefore, let us hate those most arrogant wretches, who would just le God out; and as it is with the Pope himfelfe, so would every one thrust himselfe into the roome of God. This is a fruit of their monarchical ambition; they will in all their doings, not be content with an Occumenical steward-like power, but challenge a regallauthority over the Lord of heritage.

Lct

Let us feeke to the Lord; who faith, I am He that blot out your transgressions, and forgive iniquity: Yet seeing that He maketh Ministers His Messengers, in whom Hee putteth this word of Pardon; yea, fuch as co-operate with Him in applying this His only Pardon unto us; let us likewife looke to them, as men of Gop, who can testifie to us what he doth in His Name.

Further, observe hence: That G o D's pardon is of meere Dotti. graceto us; we are justified freely by His grace, through the redemption in CHRIST I BSUS; that is, we come to have pardon of finne, and to bee taken to favour freely: CHRIST indeed bought it deare, we have it freely. Which is to be marked against satisfactions, which are farisfactory to the Iustice of GoD, the revenging Iustice of Gop. Satisfactions were indeed anciently used in reconciling penitent ones, but they were to the Church offended, not unto GoD, whom none but CHRIST can fatisfie: And though Go B is faid to have refted as fatisfied in some punishment taken at the hands of His children, yet this is the quieting of a fatherlike, and temporary displeasure, not of a revenging justice with which weehave to deale in answering the guilt of the least finne.

Let us therefore hate this popish arrogancie, which will teach men to deserve their pardon; no, no, it must be begged of free gift at God onely, of grace, or it is buying our selves out, not seeking pardon.

3 That He changeth the Person, You hath Hee quicke- Docto ned, having forgiven w ] Observe hence: That wee must remember what God hath done for us, while we them to others the things bestowed on them. The holy Apostle could not stand our from the thankfull acknowledgement of God's favours to him, when he telleth others what God had

done

Doct.

done for them. There are some like such schollars that can learne their fellows leffons, but cannot fay their owne parts : they can tell what God hath done for others, as if they had kept a catalogue for them, and yet in the meane while, see nothing into those favours which they themfelves have enjoyed: But let us learne hence so to be affected to God for that we have received, that we faile not to tell what God hath done for our foules, when we are tel-

ling of His kindneffe.

Laftly, marke the largeneffe of God's grace, forgiving all our finnes; all past, present, and to come. If any future finnes were not forgiven us, we could not have life eternall restored: For as one of our sinnes kept without pardon, would have kept CHRIST from rifing from the dead; so it would keepe us from feeling the power of His Refurrection, if all our finnes were not remitted to us.

Rem 8. 1. There is no condemnation to one that is in CHRIST; Hee bath paffed from death to life, and shall not come into condemnation: God doth not forgive as justifying us judicially but once; neither doth he remit all present to the beleever, fuspending the pardon of future, till hee should anew repent and beleeve, for this standeth not with the nature of that everlasting Covenant, I will remember thy sinne no more. Againe unlesse one would hold a totall, which must needs also bee a finall fall from C H R I s T, it would follow that one should be in CHRIST, and yet for a time in state of damnation before God.

Why then doe we pray, forgive us our finne? Object. Anfw.

That we may have continuance of our pardon, sense, and feeling of it, that we may have pardon of God's Fatherly displeasure, and so of bitter corrections which our finne might cause, not that we would have a new justification with GoD.

How

How are those that are excommunicate made as Pub- Object.

licans, and it is good in Heaven ?

The Church doth not cut them off from all conjunction with Go D, but separate them from all communion with her selfe; and in this regard doth censure them as Publicans, and not let them communicate with them, no more than prophane persons, though she may think they may be brethren in God's secret sight and estimation; and this censure of hers is ratified.

Hence then let us thinke of the Lord's wonderfull love: vfel to forgive one fault, a fecond, and a third, this is much; but to pardon fuch thousands of talents, is wonderfull. If the King should forgive a traytor, against whom one treafonable practice was proved, is it not great elemencie? but to pardon one against whom there is good proofe of a thousand Articles in this kinde! Thus it is with God; hence Rom. 5. God amplifieth His grace, and maketh it to glory above justice: justice condemned in one sinne, but

grace is given to the pardon of many offences.

This is to be noted against the Papists; they say God forgivethall finnes fully in Baptisme, only after Baptisme God forgiveth not veniall fins; and if we fall into mortal, God forgiveth for CHRIST, the eternall punishment, but leaveth us to fatisfie the temporall: Thus when God forgiveth us not all our fins, but fins committed before Baptisme, not all after, but mortali only, nor mortall fully, but in regard of the eternall punishment; thus they infringe the Charter of all the Christian world, that they may maintaine their merchandize of Pardons, and indulgencies: But this were to make God no pardoner, but a mitigater of punishment. If the King now, when a traytour is condemned to dye, doe change his fentence of of death into perpetuall imprisonment, hee is not faid to forgive X 2

forgive the treason, but to mitigate punishment: Privilegia sunt amplianda. When God saith, He forgiveth all, who but such enemies of mankinde would restraine it further than God Himselse doth? True it is that many punishments doe still lye upon Go D's children; but they are childe-like chastisements, not judiciary penalties, whereby the Law might be satisfied.

VERSE 14. Blotting out the hand-writing of ordinances that was against us, which was contrarie to us, and tooke it out of the way, nailing it to his Crosse.

Now he commeth to the second benefit, which went before our quickening: In laying it downe;

I He setteth downe the benefit.

2 The manner of working it.

In describing the benefit, he doth by a gradation set it forth.

1 He blotted out the hand writing against us.

2 He tooke it out of the way, quite abolished it.

The manner of working, nailing it on the Crosse.

But to cleare the Text, some Questions are necessary.

It may be asked, what is meant by this hand writing?

The Apostle leadeth us to know it:

Qu. I. Ansiv.

1 By the Quality, it was Contrary.

2 The Subject about which it was occupied, in rites] which doe define it sufficiently to be the Ceremoniall Law: but it is more evident by comparing it with Ephes. 2.15. Abolishing the Law of Commandements in rites; by that which he presently inferreth: Therefore seeing that CHRIST hath blotted out the hand-writing

in .

in rites; let none condemne you in legall rites, not obeyed by you. This illation doth shew that legall rites are meant somewhere in the precedents: Further, Verse 20. he thus useth the word soyuani (250: Why doe yee use rites? as touch not, taste not, handle not.

It may be asked, how this was a hand-writing against 24.2.

any ?

They have a double confideration; the one Evangeli-Anfin. call, whereby they are visible words preaching Christ, thus they are not; the other legall, purely Mosaicall, whereby they preached our guilt, and the wrath belonging to us, thus they were hand-writings against us.

It may be asked, how Saint Paul can fay, these were 2u.3. hand-writings against the Colossians, and how he can name the taking of them away as a benefit to the Colossians, seeing that nothing is more evident than that the Ceremoniall Law was laid on none by God, but the houshold of Abraham?

Saint Paul faith [to us] who was of the tribe of Benjas Anfiv. min, Phil. 3. and it may be he changeth the Person in the Verse before having respect to this. But to passe this Conjecture, it may be answered; that the lewish rites had a double testification; the one direct, which respected their owne persons, that worshipped with them: the other indirect by force of Consequent onely, and thus they did witnesse the guilt of all the world: For if they testifie that the peculiar people of God were by nature in fin, and guiltie of death, then à fortiori, they witneffed all the world befide lay in finne and death: And thus Saint Paul on the contrary maketh those Scriptures which are spoken against the Gentiles in the old Testament, to witnesse against the Iew by nature : the Iew is no better than the Gentile: Now this was a benefit to all the Gentiles, the abolishing X 3

Anfw.

Doct.

abolishing of them, not that it easeth us from any thing had beene upon us, but because it doth fave us from ever having this importable yoke laid on us; and this I take to be the sound answer of this question.

What it meaneth, that God is faid [to blot out and take

them away ? ]

Ans. Because they are so answered in C H R I s T, that their obligation, and obedience, is utterly ceased.

Laftly, it may be asked, how these Ceremonies were

[nailed on the Crosse?]

As we conceive our felves, and all our fins with Christ on the Crosse: So all the specialties which were to shew against us; yea, all the conversation of us, as it was after this world, is to-be conceived with Him, that the whole old man with his debt, with the deeds he had done, acknowledging this debt with his manner of conversing in carnall rites; I say, all of the old man is to be conceived thus in Christ str, and crucified with Him, that all old things might be abolished.

Now to come to the Doctrines.

Observe first, That not onely our sinne, which is our debt, is answered; but that what soever may shew any thing against us is done away in Christ: not onely our debt, but every thing which might testifie any thing, or breed us future danger, is cancelled. If a debter doe know his debt is answered, yet hath his bonds and bills uncalled in, he is still in feare; but when he hath all such things as might speake any thing, crossed, torne, made utterly void, then he is safe: for the Lord will have man doe all things, so as he may shew his true meaning and wisdome in the dealing betwixt him; and our Lord Iesus Christ, doth give us example: for in Christs a natwering our debt, it had not been wildome not to have defaced, and abolished

all

all such things as made acknowledgement of our debt, and in God to have taken from His Chr Is T satisfaction for us, and kept with Himselfe such things which might witnesse us still indebted to Him, had not so agreed with that single, and upright meaning which God sheweth in all His wayes. Againe our peace had not been provided for; for the Divell our restlessenemie, would never have rested to have followed the suit on us, if he had so good evidence as our owne confession, whether in heart, word, or under our hand, to shew against us to that

most just Gop.

The use of this is first to teach us the great bounty of Vse 12. God; yea, and to shew us a patterne of sincere dealing: to pardon us our debts is much; but to deface all such specialties, which might shew any thing against us, to give in, cancell, crosse, teare the least bill he had against us, this doth amplifie His bounty. It is storied of Adrian, that seeking to win the favour of His subjects in Rome and Italy, he forgave them all they were indebted to his Exchequer; and the more to amplifie his free pardon, he gave them out all their bills and bonds by which they made acknowledgement of any due to him: Thus the great God amplifying His love, dealeth with us, and teacheth men what to doe when a debt is answered, even to keepe nothing to shew for it, that so their sincere dealing may be witnessed.

This letteth us see the fulnesse of CHRIST'S re-Vse 20 demption: would He leave a great part of our debt unanswered, as veniall sinness, the temporary punishment of sins, and not suffer the least line of a bill to be uncrossed, and torne as under?

Lastly, this maketh much for our comfort, when we vse 3. know that every thing that might breed us dread for here-

X 4

after:

after: beside the Ceremoniall Law, there are many other hand-writings, as it were, which the Divell will threaten against us: what will he say, thou justified? Daniel, Saint Paul and others, doe they not confesse they are sinners, miserable and wretched, their righteousnesse (as Esay speaketh) like stained cloathes? This confession of the greatest Saints speaketh against thee. Againe, thy conscience doth know that thou are a grievous sinner; thou hast not crucified the lusts of thy stess, and how oft hath thy owne mouth said, thou hast no true faith, no lively grace? Nay, sometime he hath got the hand to shew for their owne damnation: How shall all this be answered? Even by granting that indeed there are such confessions, and bills of mine owne out against me; but my C H R I S T He did answer them, and take them away. This in generall.

Doct.

Now in particular : First, we see, That by CHRIST the Ceremoniall Law is taken away: Looke Ephes. 2.15. and in the Epistle to the Hebrewes, which doth set it forthat large: for the Law was not given that it should be perpetuall, but only till the time of CHRIST, which is called the time of correction, or the fetting things ftraight, to that which they respected: As a Physitian without changing his art, giveth one thing to a childe, another thing to a man: And as a learned Schoole-master teacheth one ·booke to a novice, another to a riper schollar; so Go p without any change in Himfelfe, doth change these ordinances, and did alwayes intend their ceafing in CHRIST. Now we must know, that when we say this Law of Ceremony was abolished in Christ, the meaning is that it doth not binde any unto obedience: As we fee with us, when Statutes are repealed, they are not blotted forth of bodies, and abolished from being monuments of advertisement, but their force only taken away from constraining obedience, obedience, so here &c. not that the doctrine and knowledge of it, nor yet the liberty of doing a rite in it, while the edification of the Church so required, is taken away: the one is perpetuall, the other was by the Apostles for a time lawfully practised. For as the Morall Law is taken away from the use of seeking righteousnessein it, yet it remaineth as a rule of manners, instructing us in our duties, which we owe in thankfulnesse: So this Law is taken away in regard of all the obligation, and exercise of it; but remaineth for many uses, of doctrine, and instruction.

The Vse is to let us see Go D's goodnesse to us; what Vse 1. a benefit we count it, when some one harmefull Statute by act of Parliament is repealed? But what a benefit is this, that a yoke which our fathers could not beare is taken away, so that it never shall be laid upon us?

It letteth us see our happinesse above the Iewes, that Vse 2. are free of so many sieshly grievances, wherewith their

worship abounded.

Wee see hence, that it is God's will we should not Vse 3.

be pestered with carnall rites, and services: God who will have His owne give place to our liberty, how farre is He from liking that men should impose upon us their yokes of bondage? This were misery for a man to be set free from God's hand, and fall into mans usurpation.

Wherefore superstitious and lewd preambles of that popish captivity were those primitive ceremonies, and observances, which Saint Augustine in his hundred and nineteenth Epistle to Ianuarius complaineth of, that all was pestered with humane presumptions. And the Popish religion is hence erected as a yoke, from whence by Christ we are redeemed.

The second thing to be marked here, is; That the Tewish Doct.

Ceremonies as they were purely legall, were as bills testifying the debt of the people before GoD: The principall end to which the grace of God used them, was to shadow Out CHRIST, as followeth; but nakedly confidered as apart from this grace of the Gospell, they did acknow. ledge our debt what we should pay, they did make confession that we did it not: they did also acknowledge the mystery which belonged to us in this regard : for it is to be noted, that nothing can be fitly conceived here but the Iewish rites, not our agreement, and covenanting with Go D in Paradife, or Mount Sinay, all thefe things will we doe; this is the debt it selfe, not Syngrapha, or Chyrographum, which doth testifie the debt : Now the Ceremonies, some did testifie their debt, Galath. 5. If a man be circumcifed, ( fay as feeking righteousnesse in the Law) he is a debter to the whole Law : Marke, that as a man by the bill of his hand, so the old people by the Circumcifion, did testifi that they owed Go D obedience in all the Law. 2. Some testified their guilt, as all their legall uncleannesses and washings, their facrificings, both finne offerings and burnt offerings, the one shewed their guilt, the other that they were by nature altogether corrupted. and must be killed, as they were themselves, that so they might come to live to GoD; fuch were their humbling their foules annually. In conclusion, their whole worship did testifie that the perfect offering with which G o D's wrath was to be appealed, was not yet come. 2. That Heaven was not yet opened, that they were all in defert of death through finne; this was all they could doeas purely legall, as they are confidered a part of the ministery of the Law, so farre as it is opposed to the Gofpell, thus they were a ministery of condemnation, beg: garly elements, a Chyrographum against us. Yet the principall

cipall end to which Go p used them, was to fignifie the facrifices to come; this was the principall, I fay, because the Law it selfe is made a servant to grace; yea, justice in God doth put it selfe forth, that the grace of God may be more manifested, and it may be therefore the Apostle here faith they were a Chyrographum imararior, fubcontrary, in respect that they had another end more maine which was with us, though they wanted not this testification also: Now how this testification doth extend to

us guiltlesse, is above shewed.

The use of this may be first to admonish us whence it Vse. came, that the spirit of bondage did so abound in the people of the Iewes ever fince CHRIST. Anfin. They were still occupied in one rite or other which did testifie uncleannesse: their services were hand-writings against them, they proclaimed their guilt aloud, but shewed the grace of God very obscurely. Againe, we see what cause we have to beglad of our LORD I Bous, who hath freed us of these lamentable services. It wee have called in a bond or bill which we had abroad, it joyeth us, but we know not our happinesse, who have these bonds in statute reverled for us. And wee must take heed of this levin of Iewish ceremony, from which we were redeemed fo dearely: A little levin worketh thorow the whole lumpe; Ill weeds grow apace. What an abundance are these rites growen to in the Church of Rome, from beginnings farre smaller !

But some may say; Our Ceremonies witnesse nothing object.

against us, we grant CHRIST is ascended.

The Ceremonies not onely as Shadowes of Christ, but Answ. as they are a more carnall kinde of instructing, doe witnesse against us, that the time of faith is not come, that the Spirit promised is not given, that the times wherein

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wee must worship in spirit and truth, that is a spiritual manner, not carnall, that these times are not yet ap-

proached.

Laftly marke: That Christ hath by Suffering on the Crosse abolished these things : So you have it, Eph. 2.15. 1 Pet. 1. 20. He hath delivered you from your vaine conversation, received by the tradition of your fathers; Where it is to be noted, that though the whole ceremoniall Law might in fome regard be called [Vaine] for it was but a shadow of heavenly things, it brought not things to perfection, yet he doth especially note there the traditionary depravations of doctrines; yea, and their Ceremonies fignificant, which they used by the institution of men, to admonish them of inward holinesse, as washing of hands, Matt. 15. to put them in mind of inward cleannesse: of which Christ faith; In vaine doe they worship me, teaching for doctrine mens precepts; as also their corrupt conversation; for Christ fuffering did crucifie the vaine, carnall, and finfull life of our old man, that we might be even for the externall manner spirituall and holy to God, through Him.

This then as it sheweth us the love of Christ, fo it teacheth us how wee must much prize and warily maintaine this liberty. Such things as we buy at a deare rate, we lay them up carefully, use them charily, we say it standeth us in thus much: But (alas) this benefit, not silver nor gold, but the bloud of Christ hath purchased for us, it hath redeemed us as well from such vaine external rites which men devise, as from those typicall Ceremonies of the Law, which respected Christs

to come,

Ffe.

VERSE 15. And bath spoiled the Principalities, and Powers, and bath made a shew of them openly, and bath triumphed over them in the same Crosse.

Now followeth the third thing which went before our quickening, that is, the freeing us from him who was Go D's fearfull doomes-man, having power of executing death upon us by reason of our sinne; Principalities and Powers doe signific all those superiour and inferiour powers of darknesse with which Christ combated on His Crosse: The thing is set downe by a gradation.

1. He did foile them, which what it is shall be

opened more.

3 He triumphes over them, within Himselfe, or

on His Croffe, is auti : Supple sause.

The fumme is. God in Christ hath quickened us, when He had given us an acquittance from all our sinnes, abolished all things which shewed any thing against us, when He had on the Crosse of His son disarmed, made a scorne, and triumphed over all spirituall powers, who had us as executioners to His justice before in their custody.

In the Verse three things may be considered:

I The Victory it selfe.

2 The Persons vanquished

3. The Manner.

First in generall we are to marke: That God doth fet us Doct. free from the power of Satanbefore we are made alive through-

Vfe.

ly in I E S U S C H R I S T; He quickened us in Christ; in what order? having subdued all Principalities and Powers that held us; even as in Christ our Head, so in us this worke proceedeth: First, He died, and by death conquered the Prince of this world: Then when his power was broken, Heeraised Himselse up againe: In the same order are we, when we believe, first translated out of the power of Satan, before we have our new life insused from Christ: Even as a traytour cannot be safe from the sentence of death, untill he be first taken out of the hand of a cruell Executioner: So here with us. Hence it is that, Heb. 2.15. Christ is said first, to abolish him who hath power of death, and then to deliver those, who through seare of death were still subject to bondage.

But it may be asked, how these were subdued by Christ,

when we finde them still encounter us ?

Answ. Because they have no right in us, nor power to hurt us, and are totally in due time to be troden under our feet; therefore they are said [subdued] not that they have not leave a while to exercise us.

This then must make us rejoyce in God our Saviour, who hath vanquished such enemies in our behalfe. When the great Armado in eighty eight was overthrowne, what a joy was it to all true English hearts? But this is the joy of all joyes to the Israel of God, to thinke how Christ hath troden on the Serpents head, and captivated all their power, who sometime lead us captive.

In particular when he faith, Who hath spoiled Observe hence: That God hath in Iesus Christ crucified and disarmed Satan, that he hath no weapon against us. It is the custome of conquercurs to disarme their vanquished enemies, and make a prey of what ever they have: so hath Christ Iesus done with Satan.

For

For first, whereas they had fin and our owne confessions against us; CHRIST tooke away our fins, laying them on Himfelfe, and fatisfying for them.

Secondly, whereas they having power of death, did hold us under, CHRIST bare the death in His owne

Person, that so this weapon might not hurt us.

Thirdly, whereas we by reason of fin and death, were in their power, He stripped them offus likewise, making the mighty deliver these captives: for fin and death being taken away, by which they held us in their power, they had nothing to fnew why wee should be detained : now this was the spoiling of him of his free-hold as heeima-

gined.

This must teach us to stirre up our selves in serving Vse. Go D confidently, for why ? Wee are delivered from our enemies, who are spoiled, that we might ferve the Lon D without feare: Great are these spirituall powers in their nature, but to those that are in Christ, they are disarmed, fo that they cannot hurt us, they are naked divels, and we being in Chrift, are in a strong fort. Wherefore, as for armed men being in a strong hold, it were too much shame to be afraid of naked enemies that should offer, with nothing in their hands, to affaile them : So here. True it is, as children not knowing what is what, are afraid of bull-beggars which cannot hurt them. So are we here, but the Loa maketh us grow up in His strength.

We fee how to comfort our felves when we feele finne Vfe 2. darted against us, or seeme to feele seare of death, or discerne that the Divell doth halfehold us ftill, as we thinke, what must we doe but looke to Christ, tell Him, Lond thou hast taken fin and death out of the Divels hand, and tooke me from him likewise; Lord make my eye of faith cleere, that I may fee this thy victory for me: thy victory

Quest.

I know is full, though in my feeling it seeme otherwise. Looke with the eye of faith to Christ, give glory to Him, that He hath done it, and thou shalt quickly see His victory applyed in thee: And though the Divell hold hard, feare not, all is vaine, he must yeeld the bucklers when all is done, to thy Lord Christ; his prey must be delivered up, he hath no right in it, nor power to hold: Christ did discharge him of the one, and brake the other in his death.

Doct. How Christ in His death made a scorne of all the powers of darknesse, they are exposed to open shame: It is said of the Dan. 12. Wicked, they shall be an everlasting reproach; and it is a pare of their deserved punishment: So here, it was just that these wicked powers should be exposed to all reproach.

But what was this open shew of them ?

Ans. 1. The taking them captives, the pinioning them with His Almighty power, the presenting them before God, Angels, and every believing eye, as naked things, who are spoiled, and cast out of their usurped possessions; the silling them with confusion: Yea, not onely doth He thus make them stoope to His command, but made them become hang-men, doing execution at the command of His servants in His Name; as Paul saith of Hymeneum, and A.

pent that leaveth the sting in one, cannot sting againe: so it was with this old serpent; his sting was so stricken into Christ, that he could not now any more sting us who are His: Nay more, the putting him under the feet of such demic creatures as we are, and making him serve for our good, whom he usurped over, as cruell Pharach sometime. Even as Conquerours taking their enemies captive, doe make them serve for base slaves in the basest ministeries,

lead them along pinnioned one to another: So doth our Conquerour I neus Cha Tsta . 60 y seriman ilas

This must the more make us magnific God, and ani- V(c. mate our felves under the shadow of His wings, who is all our falvation. What wo to be good from a Wi

Note againe, that pur Sav I ou a hath openly trium. phed on His Croffe; which doth let us fee the perfect vidory of Christ over all our enemies in His death, this was the confummation of His Conquest, that the Victor did ride in His Chariot of triumph, the vanquished captives of divers Nations led befide him. When the Emperour came home, he went up to the top of the Capitoll, and there in publike view triumphed, as he faith of Augustus: Ille triumphata Capitolia ad alta Corintho, victor aget cur-This is the fulneffe of victory.

But here a Question ariseth. How doth this triumph Ques. on His Croffe frand with His humiliation ? For the first degree of His exaltation is made His refurrection.

He is faid to triumph in regard He fuffering, wrought Anfin. that whence His after triumph enfued. Secondly, chrift who in His man-hood lay conquered, and humbled under death, the same Person in regard of His God-head was conquering and triumphing : for though to faine the fame nature in contrary taking, is a contradiction ( as Schoole-men doe, who will have the humane nature formally in the greatest felicity, and greatest sufferings at one inflant) yet to affirme the same Person in divers regards bumbled extreamely, and yet triumphing, is no contradiction, because it is not understood secundum idem, and in respect of the same, but a diverse nature, a o. 1 mo no 8.

Which must be all our rejoycing, with what acclama- pfe 1. tion doe subjects meet, and welcome their Princes return ning with victory ! Such should be our entertaining this beavenly

heavenly newes; that our King hath fubdued all our spirituall enemies; yea, triumphed over: for this argueth full conquest; when no wife man will ante victorium cantare

triumphum.

We must hence strengthen our faith; for this triumph was all our triumphs, the like being to be done in every member, through the power of this begun in the Head in behalfe of all the members. Is not the victory of a King the victory of all his subjects? Likewise can we be indanger of them whom the King hath surprised, so that they are altogether within his power? So it is betweene us and our spirituall King: the Lord give us faith.

We 3. This letter hus see what a potent, all-sufficient SAV 1-

This letteth us fee what a potent, all-sufficient S A v 1our we have: It death and the power of hell could not prevaile against Him under death, and in the grave, in His lowest humiliation; how much lesse shall any creature take from Him now in glory those things which He hath

in keeping for us?

Finally, that He saith, in that His Crosses We see hence; that in Christ crucified all victory is obtained against these infernal enemies: this must be read [in that Crosses] not [in Himselfe.] For the antecedent in all these is God the Father, working these things in His Sonne Iesus Christ crucified: In this unlike those great Potentates: they never celebrated triumphs, while they were receiving the assault of the enemie, but stayed till they were returned into their owne Countries to their Imperial Cities; as Claudius, who when he had conquered this Countrey of Britaine, he went home to Rome, there to rule in triumph: But our Lord, while He receiveth all the hot assault of these powers of darknesse, triumpheth: Nobile genus vincendi Patientia, to let them doe all their worst, and by His suffering it to overcome them, is a most triumphant kinde

of

of conquest: The very fight it selfe is triumph. It is reported of the Lion and the Vnicorne, that there being deadly hostility betweene them, when the Lion spyeth the Vnicorne, he taketh a tree; the Vnicorne following him eagerly, runneth his horne into the tree, in which case the Lion spoileth him at his pleasure: So betwixt our Lion of the tribe of Iudab, God-man, and thefe proud Vnicornes, those spirituall sons of Pride, there being great hostility, these Principalities having Go p, and oppugning His glory in the falvation of mankind, it pleafed Him to dwell under the vaile of our nature; even with fuch a body and foule as we have, (finne excepted) that while the Divell did run with all his strength, and lodge his horne, as it were, in this man; his power might be broken for every froake he gave, returned on his owne head; being the death of this man, bee killed himfelfe, the head of him (in which you know lyeth the life of a Serpent) was bruiled for ever. And as angry Bees foolithly stinging once, make themselves drones ever after: So these wily Serpents (but foolish here, if ever foolish) stinging our Saviour CHRIST, have made themfelves ftingleffe to all that are CHRIST's, for ever: their wildome had beene not to have stirred up any finful men to have attached this facred Person, they should have fled from Him to the most remote quarters of Hell, rather than have made Him fuffer the least thing from them; Had they done thus, their power in the world had still remained: For as the sparkles of fire lighting on water, are extina; fo finne and death falling on the Goo of Holinesse and life, were extinguished in Him.

The use is first to arme us, that we take not offence at Fse 1. the scandall of the world, at this that our GoD and Sazwieur dyed, was a man hanging upon a Crosse: Looke

by the eye of faith what victory was gotten by this Crosse, what was the powerfull worke of this death; and then it shall no more hinder us in beleeving, when we know that Go p created light out of darknesse: Nay, that our Gop did thus by His death (as a second Adam) abolish spiritual death, and bring immortality and life to mankind, is more wonderfull than the Creation of the world.

V/c2.

Wee fee that when Satan feemeth the most to prevaile on CHRIST, or His members, that then hee is most of all foiled and subdued: Now his power was comming, now hee made Him feele the fting of the Croffe, he killed Him, &c. all this was against himselfe ; Thus it is in all that are CHRIST'S; when hee thinketh to have the greatest hand over them, all turneth to their good; when by death they are stricken, death it felfe dyeth, and his power is almost quite abolished Wherefore, let us not faint in our straits, but stand still, looking to the falvation of GoD: Thus that type of him, Pharaok, when he fore tasked the Ifraelites, they most encreased; when hee had them so hemmed in betwixt mountaines and feas, that there feemed no evafion, then was their deliverance at hand, and his confulion.

VERS.

VIRE 16. Let no man therefore condemne you in meat and drinke, or in respect of an boly day, or of the new Moones, or of the Sabbath dayes.

Ou have heard at the fixth Verfe of this Chapter, that I there began the exhortatory part of this Epifile: and the Exhortations were generall, concerning all forts, or speciall: The generall you heard were either principall, as that in the fixth and feventh Verfes, or fecondary pertaining to the Principall + the kelle principall affiltant to that great duty of [ walking in C H a I s T ] were prohibitions of things to be avoided: In this Chapter are rules of spirituall practice : in the next the Prohibitions are given, first in generall, Verse 8. Goe not after Philosophy. and vaine deceit, after the tradition of men, and elements . of the world; the which generall prohibition bath beene propounded, and by reasons hitherto enforced. Now he commeth to some particular prohibitions, which doe open unto us what things he meant by vaine deceir, which leaneth on mans tradition and is carnall. The dehortations are two-fold:

> 1 From a fervile respecting the censures of men, fo walking in CHRIST, that they meddle not neither with Iewish nor Philosophicall Superflicions, to the twentieth Verfe.

> 2 He dehorteth them from the practice of every carnalland elementary fashion of worshipping Gos, from the twentieth Verfe to the end of the Chapter.

To returne; this dehortation in the fixteenth Verfe may be divided into the prohibition, and the reason. The Prohibition. hibition, Let no man condemne you in these things ] The Reason, they are shadowes of things, which now in Christ and His Church are exhibited: for this hath a secret force enforcing what by the Aposthe is urged:

That which is a Shadow vanished, that is not fo to bee regarded, as to feare lest you bee

censured in the neglect of it:

But thefe are fuch:

Therefore paffe not, though you be condemned

for omitting thefe.

But the former part of the fixteenth Perse may be diversely construed, Let no man condemne you? First, it may found to this sense; Let no person in heart lewishly affeded take on him to condemne you, or no weake lew condemne you in not using these things: but this is not probably here understood, because the Apostle dealeth with the Colosians, shewing them their duty, as may be gathered by the inference, and the next Verse. Againe, weake converts of sewes, it is not probable there were any with them. Thesecond sense, Let none condemne you? that is, doe not take up these shadowes, or continue the practice in them, and so give occasion to other Churches of the Gentiles to condemne you; but this, though a good sense, I doe not allow for these reasons:

Because after the rule of the Apostle, Rom. 14. Churches were not to condemne Churches, though they were a little levened this way; if they did, it was a sact

not very warrantable.

2 Because in the twentieth Verse hee dehorteth them

from detaining and using these rites.

3 Because, that as in the next Verse, he doth call them to stand their ground against Philosophicall seductors: So here against lewish Ceremony-masters. I thinke then

this is the meaning: Let none condemne you; that is, fland in the liberty fo dearely purchased, yeeld not your selves for any mans condemnation in these matters, passe not if any man condemne you for not using rites crucified in CHRIST. This is a way whereby we fuffer not any to condemne us, when wee fland not to any censure of them, challenging our freedome. Thus though we cannot keepe the Pope from curling, excommunicating us, in regard of his deed and minde; yet we may truely be faid not to let him excommunicate us, in respect wee submit not to any censure he passeth in kinde : This then is the meaning:

Paffe not if Iudaifing spirits doe condemne you,

" for not keeping a part of an holy day, a new " Moone, &c. for all these things are shadowes,

" which in CHRIST and His Church, the fub-

" stance of them is accomplished.

I Observe hence : That wee must not make account of Dott. mens sinister judgements, as any way giving place unto them. It is the property of erroneous spirits, they will be prodigall in their peremptory condemning of all that diffent from them: Thus you fee how the Pope thundereth anathema's in every article against us, and Papall spirits subfcribe not to every Canon, you shall be excommunicate; yea, an anathema presently. Now then if we might not turne our deate eare, and contemne subjecting our selves to their fentences, we should quickly shake mour beliefe: Thus our Savienr taught His Disciples, When they revile you, excommunicate you for my Names fake, paffe not what they count of you; great then is your reward : So when the Apostles told Him what the Pharifies would except at ; Tush, let them alone, they are blinde leaders of the blinde, and how doth Saint Paul. 1 Cor. 4.3. I esteeme it the least matter

Ve.

matter of a thousand to be judged of you or men : And we fee how in the Primitive story, when Vittor would in the matter of Easter, condemne all the other Churches differing from him; they gave no place, but rebuked his infolencie, and contemned his audacious censure. For wee stand and fall to our owne Master: What have they to doe to judge us ? Yet this must be rightly understood: For there is a finfull carelefnesse of others censure; when a man out of an 'ausassia, a selfe-conceited, proud, pertinacious humour passeth not for others; or when one regardeth northis or that, because of the base account in which he hath the persons that speake it : or when one diflinguisheth not persons, but is most carelesse of all alike: whereas we must never out of pride, or contempt (as they in the Gospell) what doe you stand upon that these old curfed people thinke, that know not the Law ? but from a good conscience testifying with us in that we doe before GOD, I Cor. 4.3.

2 We must distingush betwixt weake ones misconcerving through weaknesse of judgement, and malicious ones: the latter are not to be regarded; but for the other, though we must not cease from that which is good necessarily to be done of us, yet we must pity it in them, and

feeke at Go p to shew them the truth.

The Vieis to us, that we never feare men flavishly; we are the servants of Chais, if wee doe that which is His will, what need wee care who condemne that wee know He approveth in us? We that are taught of God, shall we give place to blinde Bats, who speake they know not what, and have no savour of heavenly things? they are incompetent judges, wee yeeld not to them. What careth an Artist if an ignorant person find fault with him; he will say, Cobler not beyond your last: So may we to such

fuch who condemne us, holding to that which is the truth. Hence then may be reproved that pufillanimity in many, who will give in, if they be opposed in the least degree.

- 2. Observ. That to put no difference in meats for conscience sake, or religious respect, is no sinne: the text proves it: Let no man condemne you in meat] that is, care not for their condemning you, when you put no religious difference betwixt meats, as pure and impure; so in drinkes. Wee know the sewes, if a thing stood in a pot uncovered, were not to touch the liquor, it was legally impure to them: for these things are all the good creatures of G o D, and all these things in C H R I s T are made pure to the pure. There is a source-fold distinction of meats:
  - The one Naturall.
  - 2 The other Politike.
  - 3 Religious.

4 Superstitious.

Some in regard of natural properties and wholesomenesse to our bodies good: some have a malignancie in them, and are hurtfull; thus in way of diet, to distinguish them is not evill.

So politikely for the benefit of the fisher-man, and breed of cattell.

A truely religious difference is, when G o D, for some holy purpose doth make a distinction, permitting some, and denying others: or when we in Christian wisedome abstaine from some things which we finde through our weaknesse to be hurtfull for us.

The fourth kinde is, that we are to marke the superstitious difference, when we will out of a restorate, a finfull imitation, or out of meere humane presumption prohibit the use of some meats, and allow others, and that as a thing pleasing to God: thus Montanus forbade all drie things,

things, and would have them religiously refrained, as comming from an evill beginning: Thus the Papifts torbid flesh, egges and white meats, though not as evill in their nature, yet as defiling the conscience of him that useth them, when now they are forbidden; and that not onely because he transgresseth the commandement of the Church, but because he neglecteth a thing which is good in it selfet even as a religious exercise : But this was the old opinion of the Pharifies, who did thinke that fome meates did defile them, not onely which Gop had forbidden, but which they refrained out of humane tradition : for they had their weekely fasts of their Marin. 15. owne making but CHRIST telleth them, That which goeth into the mouth defileth not the man. Secondly, they thought it a sinne against the commandement of the Elders : Why doth your Master eat with unwashen hands, breaking the tradition of the Elders? But our Saviour by His fact sheweth that there is no such power in men, as to

make that a fin which G o p hath not forbidden:

That for which wee need not feare who condemne us, in that we fin not, nor deserve no censure; for a caused condemnation must be feared:

But in these things, viz. the free use of all creatures as alike pleasing to GoD, wee need not care who condemne us:

Therefore we need not to be afraid of taking any creature, afraid (I fay) as if we should fin in to doing.

Which may serve to reprove the Papists putting a dif-Discriment ference of meates, as making it more holy to use some,

ant dierum non jam retinendum eft à Christianis cum opinione necessitat is, Sanstitatis, jue Aitia, aut meriti. Episc. Daven, in Col.s. 16: pag. 185.

than

than othersome, and more pleasing to Go D; Yea, making it a deadly sin to cat an egge on Friday, as if the kingdome of GoD did stand in meats or drinkes.

Let no man condemno you Observe hence: What is the Dostr. spirit of those that dote on Mosaicall and semishrites, they are ready to condemne such as are not downe-right in them: they are here deciphered, as if they would damne such as did but faile in the part of an Holy-day: For you must know their Feasts began the Evening before. Now all the day on the Feast-Eve men were free to labour; but toward night, they began their religious observances: now they are here painted forth as ready most deepely to censure such as should misse but the least part of time, halfean holy day, which they were accustomed to keepe as holy.

Obs. Againe: He doth not say, doe not refraine a meat or drinke, or seeme to keepe an Holy-day, but yeeld not your liberty to fuffer your felves condemnable in neglecting these things, upon necessary and urgent occasions, as if you had omitted fome thing you were bound unto upon absolute necessity. Whence note: That the not using of rites, but yeelding our selves bound to them, is the Dots: thing we must avoid. Christ is said to have taken away the yoke of Ceremonies, not as making it unlawfull to doe them with liberty, but as freeing us from the obligation, and necessary obedience of them. Hence it was that Saint Paul circumcifed, shaved, &c. who yet would not in the least measure have betrayed his liberty in yeelding himselfe under any presence bound unto them: Thus we may use some Ceremony when discretion requireth; and authority enjoyneth, for decencie and order in the Church; or to testific that wee are not schismatically affected, but love and defire to keepe the peace of the Church.

V BRSE

Vfe I.

3

VERSE 17. Which are a shadow of things to come : but the body is CHRIST.

Dock.

Deven shadowes of that which is done in C H R I S T and His Church; for I conster [C H R I S T] here, CHR I S T mysticall, as I Cor. 12.12. For if that of the Fathers may goe for currant, that distinction of cloven footed beasts, and such as chewed the Cud, did teach, that Christians must be discreet, and given to meditate on the Word; though it is liker that the permitting them only pure creatures, did signific, that we must desire the sincere milke and food of the Gospell: or creatures of middle nature, did admonish us, how our spirituals food of knowledge, though it be farre higher than the world; yet it is farre inferiour to that we shall be fed with, when we walke by fight.

To shew us how justly these are all abolished; the shadow and the body will not stand together: As Painters who take an imperfect draught of a thing, when they have now finished their master table, they cast away all their former rudiments; So G o D having now brought the true Image of heavenly things, doth cast off those imperfect shadowes which had formerly beene in use.

This teacheth the fonduesse of this world which emains braceth shadowes and neglecteth substance, like that the Poets tell of Ixion: so doth God plague men that will not receive the substance of truth, but are wood-madde, in love with shadowes, as these here: And so we all doe sollow shadowes of good, leaving the true good things indeed.

The Papists may hence be in part answered: They object,

object, that their Ceremonies are not here condemned, object.

but fuch as fignified CHRIST to come.

Though in other regards they are taken away then of Answ. fignification (as shall be noted hereafter) yet they must know, fignification respecting C mars is two-fold:

(1) Of that which concerneth His owne individual Perfon, as His manifestation in siesh, suffering, &c. (2) Of that which represente any thing to be done in the body of C mars is mysticall, to be done spiritually of beleed vers: Now their Ceremonies are to be charged for sacrifice of the Masse, a shadow of C mars is a about to be offered. For all the Ceremonies doe shadow some spiritual thing in believers, who are the body of Christ.

VERST18. Let no man at his pleasure beare rule over you by humblenesse of minde, and worshipping of Angels, advancing himselfe in those things which he never saw, rashly pust up with His slessly minde.

is their fociety wide, which artifed them take then

Now he commethe the second dehortation, which doth further illustrate what his meaning was in bidding them above take heed of Philosophic. In the dehortation three things must be noted the former two being branches of the duty it selfe; the latter infoldeth reasons inforcing it.

The first is, that they would not stand unto mans are birrement, nor passe for mans arbitrary judgement in the matters following, Let no man determine upon you. It offer

The freend is the points wherein they were notto yeeld themselves to the arbitrement of any, vizi in ferting downe what was humblenesse of minde, and what

was the right way of feeking to God, and condemning you as not humble, and not speeding in that you seeke; because you doe not worship Angels, and use their mediation to God.

The third intimateth reasons taken from the description of those moderatours who would judge in these cafes, which seem to prevent the Golossians in their thoughts: thus shall we not regard their determining against us.

Object. Why, they deliver many very hidden things.

Answ. They tell you of points in which they have no un

flanding, thefe are matters above their element.

I, but they stand for that which hath a shew of humi-

lity in it.

It is their secret pride, which maketh them take upon them in these matters. And this their sact in using mediation of Angels doth testifie that they hold not the head I may be Chars. Now hence may be framed a three-fold reason; but the former words are doubtfull, requiring some further canvaic, that the reason of interpretation may be better discerned.

Mમઈ લેક ઇંદ્રવેંદ્ર શ્વ-જ્યિટ હ્વર્દ દળ-દે જ્યા.

Object.

Anfw.

Let none beare rule over you ] The Greeke word [1871CERCIVED] is borrowed from those who fit as judges of sports; as when there is running of tilt before the King, there is some that sit by with white wands or staves, who marke how every one breaketh and hits, according as the law of the sport requireth, and theratter give sentence with or against the Champions: So we must remember that Prayer is a spirituall wrastling with God: for the due manner of it, it is to be done in all humility through Him who is our Mediatour to God: this is a law of this heaven. If wrastling; the Beacher, the recompense of this strife is, that God heareth us, and will give us what we aske in the Name of His C H R I S T. Now these sales seed to the strife is that God heareth us, and will give us what we aske in the

upon

upon them as judges in this case, and determine against the Colofians, that they did not ftrive or ferve Go p in humility, neglecting to worthip Angels, and to use them as interceffors to Go o; and in this regard did make all their wraftling in vayne, judging from them their reward. because this law was neglected by them.

Gizer Willing ] that is, at His pleafure, it is ficlieft redus ced to that former: Now followeth the difficulty:

In humility and worthip of Angels ] These words may have, as I conceive, a threefold accommodation: (1) They may note instruments wherewith those false Apostles fea duced, and the matter whereupon they grew thus cenfo rious : Let none deprive you of your reward, or take upon him to judge you through humbleneffe of minde. (2) The fecond fenfe, they may be joyned with the words follow. ing; thus: Let none at his pleasure play the judge over you, entering into things he never faw, through thew of Submission, and through worship of Angels. The third fenfe : Thefe words may fignifie the matter, as I have no ted, in which they judged Christians desective, and therefore feeking in vaine to G o D, thus : Paffenot you, nor yeeld not to the fentence of any who doc condemne you in humility, that is, as wanting humility, and in worthip of Angels, that is, judge against you, as not uling any mediation of Angels, or intercession to them. The first opinion I admit not, for these Reasons;

As hee faid above, Let none feduce you by Philosophie. na, fo he would here have used the same particle rather edoth, but ministerially

than another.

2 I fee not how a fained humility is fully made a ground or pretence of usurping juditial authority.

3 The Greekes pur little difference betwixt this word [wint ] for the simple is here put for the compound aglazeiri To.

walangering. Now [ is Course ] did note there the matter as bout which their censure was occupied. The fecond interpretation I like not neither 2/ 1; Our common Profodie dif-joyneth them, making the former part of the fencence all one Complexum. 2. Shewing the meanes and ground of their going into things they never faw, he telleth us, it was their being puffed up with fleshly wisedome. Wherefore with best correspondence this noteth out the matter, as & Cowen, in the former Verfe ; the matter (I fay) in regard of which the falle teachers condemned them, because herein they were not conformable to themselves. Now to the Doctrines.

Doct.

Marke firft, That falfe teachers are led with a fpirit of arregenoie, which makes b them usurge judgement over others : This was apparant in the Scribes and Pharifies, who judged of CHRIST and His doctrine as a feditious no. veltie, who excommunicated all that would professe His Name: Thus the wife Gentiles judged the Golpell to be nothing but folly: This having alwayes been the practice of lewd hereticall spirits to speake evill of things they know not, Inde v. 10. And herein the Papifts excell, who challenge to their Pope fulneffe of power to determine of truth, impose lawes, to accurse all that come against his determination is matter of religion, to translate Crowns. to open and shut Heaven, and all at their pleasure.

Object.

But you will fay, Doth not the true Church take upon her to condemne doctrines, which if thee doe, how can this be made an herericall guile

An w.

She doth, but ministerially pronouncing that condemnation which shee heareth the Scripture passe of this or that, as contrary to Gods truth, before her: but it is otherwife with these erroneous spirits, who out of their owne hearts, or felfe-willed pleasures doe passe sentence against they receive not.

Les them not at pleasure beare rule over you ] This is the property of the naturall man, bee will take upon him to judge and condemne what foever doth not agree with him : much learning makes thee madde (faid Festim to Paul) and doe not carnall men account those that walke more conscionably than themselves, proud, hypocrites, schismatickes, feditious persons, what not ? For looke as fooles and distracted persons will have a sling at every thing which doth not humour their crazed phantafies, whence we fay, A fooles bolt is soone shor: So here &c.

This may serve further to informe us touching the Vs. manner of carnall men, that it is their kinde to breake out in this manner, and therefore we must not be dismayed

when we fuffer it at their hands.

A fecond thing may here be added, that the Apostle giveth them fuch a caveat againe and againe, Let none condemne you ] Let none take upon him as a judge over you : ] for in repeating thefe, He doth not only fhew our duty above no- Doll. ted, but bewrayeth our softnesse and pusillanimity, which doth make ne subject too much to take to beart such finister judgements. A quicke horse need not be spurred, and if we were not prone to yeeld too much in this nature, hee need not againe and againe to dehort us : Even as children though they know and conceive things aright, yet great words facing downe the contrary, and calling them children and fooles to thinke thus, doe fo amate them, that they cannot tell what to fay : So we through childish weaknesse, the things which wee have truly learned, and quietly alone have received them into perswasion, when wee heare others cry them downe, condemn them as herefie, schisme. call us reprochful termes for holding them, we let it finke fo with us, that wee cannot tell what wee may thinke of the matter lowly Saints : Ney, they detrole -apthem oft

Seeing then there is fuch infirmity in us, let us arme our selves against it: Shall we let the sentence of carnall men shake us in things we have learned of Gop! Why they know not these things, that they condemne them of folly, falshood, wickednesse, should confirme us in the contrary. A little childe come to any understanding so farre as to know a foole by his habit, as his motley coat, his wood. den dagger, if twenty fuch should say any thing against that he thinkerh, he would not beleeve it, but would fay, these are fooles, I know them well enough: So if you doe but know natural men of corrupt mindes by their outward fruits, never be moved what a whole worldfull of them speake, for they have no knowledge in things spiritually discerned. Beside, to give any regard to them, is to animate them in folly, and make them imagine themfelves as wife.

Dott. In humblenesse of minde ] Observe hence: That wicked deceivers will feeme to stand for vertue, and challenge those

who are truly godly, as wanting in it.

These lewed impostours took upon them to condemne those who in conscience of their sinne knew there was no sufficient Mediator for them in heaven or earth, but Christ alone; they doe passe judgement against these in matter of humility, that is, they condemne them as not humble. Lying and tyranny are the Divels weapons wherewith he sighteth; now to his lying this branch belongeth of his countersciting, that he will turne himselfe into an Angell of light; thus it is in his children bearing his image, they will sometime goe in sheepes clothing, make semblance as if they were meeke, lowly, harmelesse; this we exemplified in the Pharises who were gulses of pride, and yet did gull the people with their fasting, prayers, as if they had been lowly Saints: Nay, they doe take up Christ and

His Apostles as transgressing the ordinances of antiquity, and the Commandements of GoD, as when His Difei. ples did gather the cares of corne on the Sabbath day. Thus the Papilts doe with us, they challenge us of pride in this very point of dishonour to the Saints, because we will not make gods of them; of Presumption, we believe the promile of Go p made to all penitent ones; and therefore to us being penitent : Of all licentiousnesse in life; because we will not allow that good workes shall in strict justice merit with Goo: Of all intemperancie; because we allow not their lawes of superstitious fasting: Of incontil nencie and irreligion, because we like not their monstrous anachorets, their orders of religion, falfly fo called, their imposed vowes of chastity, which become a snare to consciences, and an occasion of all filthy uncleannesse, there is no end of repeating all of this kinde. Yea, naturall men amongst us, doe they not condemne such as walke before them in ungodlinesse, as proud and singular ? Men that think none like themselves, none holy to themselves, enemics of Christian liberty, and of peace, and neighbourly agreement.

Let us not then be over credulous to Iudge all ungodly, who are challenged of it, for who then can be innocent? nor yet all good men who feeme to stand for it; and to condemne others only for the want of its for even the Divell is an Angellof light: but let us wifely marke on what ground the sentence is passed, and whether the thing in which this or that is placed be vertuous in the kinde truly, as is by some conceived of it; as in this fact the Colosians are condemned as not humble, why ? they gave no worship to Angels to become intercessours, as if the not doing of this did prejudice humility : Hee is a proud man, faith one, why? he is not promise uously sociable, hee is Rill

Doct.

Víc.

still reproving some thing or other, he will not be content to walke as his neighbours doe, &c. Alas, as if hu-

mility lay in these things.

be marked: Vnder what presence the adoration of Angels and fo of Saints masketh, even under the vizard of holinesse. This was the old philosophicall reason taken our of politike observation: Doe men goe forth-right to the King? Doe they not get some Noble-men about him to breake their matters, and procure their favourable accesse? And shall men presume to goe upon the great Go D, and not take the helpe of Angels and Saints, to the intent they may speed the better and testifie their submissesse? To which Saint Augustine was wont to answer, My thoughts (saith Go D) are not yours, &c. by the same pretence and under shew of glorifying Go D in His Saints, the Papists personal their doctrine of doubting of our salvation.

Let us therefore be wise, and let us take heed that wee swallow not deadly doctrines basted with shew of humi-

lity : Of which more in the last Verfe.

Saints is unchristian; Passe not you who doth give sentence against you in the religious worship of Angels, that is, as not yeelding to the service of Angels. To understand this, we must know, that the religious invocating of Angels was obtruded upon the Colosians: from whence it is doubtfull. Theodoret relating the Councell of Landices on this place, he saith, That such as defended that Law, did likewise put upon them the invocation of Angels, as a matter full of humility; the rather because the Law was given through Angels, by their ministery. Another guesse is, that this came out of the Philosophy Schoole;

for the Platonifts we know did worship Angels ; yea, and foules departed of fuch as had beene Worthies amongst them, they worshipped at the monuments of them. which, as Eufebius teftifieth, the worship done to Martyrs at their spinar, was correspondent : Now this I take to be the truth, because though the Nazarites and such af. ter heretikes might joyne this point (though it is not read of them) and inforce this reason for adoration of Angels, yet these in the Apostles time that stood for the Law, did no fuch thing: For befide that the fecond Commandement of worthipping Go B alone, was held with them ; fothat Mofes himselfe was not invocated givea, the being of them, by some addicted to the Law (as the Sadduces) was called into question. Befides these things, it is like in other Epiftles, if they that contended for the Ceremonies had brought in this doctrine with them, it is likely that the Apostle would have confuted it, and encountred it as well as the other: I doubt not therefore, but it is to be reduced to the Philosophie above named: Now this being in praclice with them, they condemned the Christians in it, as not using it in their going to Go D. The Christians (as is probable) liftened to it (fuch was the learning of the Patrons it had) more than was meet, and were somewhat damped: the Apostle therefore doth stirre up their Chriftian fortitude, exhorting them not to care what any judge against them in that matter, for they are in the right that yeeld not unto it; the Lox p only is to be worthinped religiously, and wee have no mediatour to Him but Insus Chaist. Epiphan. Contr. Collyrid. Her. 79. doth condemne all adoration of creatures.

Which serveth to confute the Papists, they religiously worthip Angels and Saints, callupon them, truft in them. But they except, they doe not worship them with the

highest worship, but with an inferiour, though a religious fervice: But ( alas ) did these hereticall spirits, with the ColoBians, worthip Angels with the highest worthip? No, but with an inferiour, using them onely as interceffours unto him whom they counted the fupremum numen, Yet the Councell of Landices condemned it in them; and what did the King in Daniel require ? to be esteemed the highest Gop! No, but to have a divine worship more than humane, which yet Daniel would rather dye than yeeld unto. Religious worship is not capable of subdivifions; as but one Gop, fo but one religious worship, all other worship is Charitatis (as Saint Augustine faith) not Servitatis; fuch as we worship one another with, not religious. Saint Augustine doth not distinguish religious. worship into Austriae and Mulaine, as two kindes of it, but worship in generall into religious, every degree whereof is Latria, and into humane, which he calleth Dulia, Servitus corporis non anima, fuch as subjects give their Prince. fervants their masters, who are over them; but according to the flesh, therefore can have but an externall worship done to them.

In the second place, let us not religiously adore any Revel. 19. Creatures ; the most excellent are but our fellow servants. 10. If any fubjects doe looke at some noble personage about the King with honour and acclamation a little more than pluall; though farre leffe than that the King receiveth, is it not derogatory to the highest Majesty ? Even so we cannot enter the least degree of honour above that which is civill, due to fellow Citizens with us, but so much as is. above proveth detracted from the Loz p's glory, to whom all religious worship entirely belongeth.

Intruding into those things he bath not seene ] This hath the force of an argument: Hee that voucheth matters hee

hath

hath no knowledge in, you are not to passe for such a ones fentence: But thele doe fo. Obf. then: What is the pre- Dell. perty of a falfe deceiver, to feake that he hath not certainely knowne: The Apostles of Christ, they often interlace this as a circumstance winning credit, and testisying their fidelity, The things wee have feene, doe wee fhem unto you? Thus Saint Iohn in his first Epistle Chap. 1. 1. So Saint Peter, 2 Pet. 1.20. Yea, our Savious telleth them, that he spake nothing, but what he had seene and heard from the Father : So all the servants of G o > testifie nothing which they doe not by faith discerne in the Word of GOD. But falle reachers will broach the speculation of their owne braines, tell things (as C H R I ST fpeaketh) in their owne name, which they have not received and learned from GoD: But as thus it is generally erred of falle teachers: So they then runne into this fault principally, when through curiofity, and metaphyficall fpeculation, they will runne into descants of their owne imagination, in nice points, not contenting themselves to be wife within those bounds which God hath revealed in His Word: To which vice the Popish schoole is exceedingly addi-&ed : for what hidden point of the divine Trinity have they not determined ? What things about offices, gifts, order of Angels, have they expressed, as if they had been amongst them, as they are called Scraphicall, and Angelicall. What is in Heaven or Hell, that they have not particularized, I, so farre as to set downe the finells, the dinnes, the nature of the fire; as if they had come thence locally.

But you will fay, when may we know that a man ipea. Object.

keth things he hath not knowne nor feene ?

When he vouchethany thing in Gon's truth or wor- Anfw. thip, any matter of beliefe or practice without the Word

3.

of G o p: for then he is, and needs must be in the darknesse of his owne naturall reason, which discerneth not
things spiritually perceived. As these vouched a point of
worship which Go p's Word had not taught: As no
man knoweth what is in another Countrey, unlesse hee
goe to it, or have true information from it: So no man
can tell what is in Heaven, till G o p take him thither, or send word hither to informe us, for here is no
third.

Whe r. Not to let ungrounded subtilities dazle our eyes, seeing the truth is, they have no being, but in the phantasse of those who imagine them.

Let us be wife, not fo much to looke what is faid by

talfe teachers, as to confider how they prove ir.

Let us take heed of this arrogancie in God's matters, and not speake that we have not seene by faith in His Word. Not that we may not speake things which weeknow but weakely; but wee must not speake any thing which in some measure wee have not warrant for from the truth of God; for Saint Iohn preached of Christs The when he knew Him not so fully as afterward he did.

of vouching, yea, of diving into hid things, viz. Pride: Let none be high minded, let none be wife above that which is written. But one may aske, in what standeth this Pride: Answ. In leaving the direction of God's Word, and following the distance or suggestion of our owne reason: How doth he condemne himselfe that taketh upon him, being a novice to make conclusions of an art he never entered? And what a Pride is it, for some ignorant schollar to put by the direction of his Tutor or Schoole-master? So for us in these things which are onely taught of God; not to respect the Lectures read to

us in His Word, or by His Vihers in whom He teacheth; for us who are borne altogether rude and ignorant of the Kingdome of heaven, that is, as ignorant of faving knowledge in heavenly matters, as any beaft is in civill affaires, for us to fet downe determinations beyond our element.

VERSE 19. And not holding the head from which all the bodie by joynts and bands having nonrishment ministred, and knit together, encreaseth with the encrease of GOD.

Now he commeth to the third Argument.
Such as hold not Chais the Head, you are not to stand upon their condemning of you:
These that teach you worship of Angels, hold not Him who is sufficient for all the body of His Church:

Ergo.

The verse containes two things:

The state of these Sect-masters, in as much

as they did not hold CHRIST.

2 The description of CHRIST our Head from His efficacie in all His members: In which three things are set downe-

1 What groweth in CHRIST the

Head, viz. the whole body.

2 How it commeth to grow, viz. being furnished and coupled by joynts and ligaments unto the Head.

3. The growth it felfe, groweth with the en-

crease of Gon.

Before

Before we enter the verfe, observe thus much : That Doctr. looking to the Creatures for helpe and grace, doth make it fall from CHRIST: Such as are worthippers of Angells hold not CHRIST; if (faith Saint Pant) ye will be justified by your owne working, CHRIST will profit you nothing, He is dead in vayne : And this is most true in the Roman Church, where amongst Saints and Angells, CHRIST can have little roome, little respection comparison: It is with faith, and religious service so, that they cannot be lent unto any other, but they are made one withit, and are withdrawen from CHRIST: So that as a Wife yeelding her love, and conjugall benevolence to another cleaveth no longer to her husband, is one flesh no more with him: So a loule bestowing the religious adoration of it here or there, doth joyne it felfe with the thing so worshipped, and leaveth God. V/c I.

This is to be marked against them that are reconcilers, that thinke, why may they not doe thus and thus, and yet cleave to C H R I S T well enough? yeathis doth detect the wicked judging of Papists, that will perswade us that this leadeth us unto C H R I S T, to go to Saints, and that honouring them in religious manner, we honour

Christ in them.

2 We must keepe onely to God in Christ.

Thus much from this, that these religiously worshipping Angells, held not Christ.

For understanding the verse: We must open some conclusions concerning the head and Naturall body.

r The head is the supreame part in a humane body, from which commeth outward direction and inward influence of sense and motion into every member: So Christ harh both the soveraignty of outward directing, and by his powerfull influence he quickeneth and mooveth all that are his.

2 No member hath any thing from the head, which is not by joynts and finewes coupled to the head, and by the same bands and joynts furnished from the head: So we have nothing from C H a I s T, till by faith and love, we are knit with Him and His body and by the same are furnished from Him with spirituall grace, and heaven-

ly nutriment.

3 We must know that the soule from the head doth put forth a nutritive faculty, a vitall faculty which nour-isheth, and augmenteth every member, as the nature of it requireth: The first continueth as long as life, augmentation till wee come to the perfection of growth which nature affordeth: Being come to this, augmentation ceaseth about thirty fixe yeares: So the quickning spirit from Christ our head, doth by all holy meanes nourish every believer, and make him grow as his condition requireth and that till he come to be a perfect member of one perfect man in Iesus Christ.

4 The last thing to be marked is, that a Naturall body groweth up in every part proportionably, the hand for a hand, the legge with the growth of a legge, the toe with the growth of a toe: So here all the body thus coupled, furnished, and wrought upon with the quickning spirit, groweth to that perfection in every member which.

Christ hath appointed.

The famme is.

"They keepe norto Christ, who is an allfusficient head, by whose efficacy all that believe on Him, being coupled to Him receive

" all grace needfull, and take encrease growing up till they come to perfection with

" fuch a growth which God Himselfe causeth

" in them.

· Dott.

That wee have not many but one head, not holding the head, not Christ and Saint Peter: the Scripture knoweth but one head, neither was any of His Apostles a head of the Churches, for all had alike, and the chiefe authority. Now if any were a head above others, He must have the chiefe alone, no other having it with Him: thus the Pastor that succeeded Peter at Rome should have been head over Saint Iohn the Evangelist, who lived long after Peter. But we neede no better argument then this in the Text. If C H R I S T be one head, (and it is monstrous for a body to have two) then the Church hath no other: But C H R I S T is the head: and for one body to have two, is monstrous: therefore the Church hath no other then Christ.

The Papists say, that a ministerial and secondary head may be with a principall, and it is not monstrous: As there may bee a Viceroy under a King; yea they say, it maketh with the union of the Church to have a visible head, and doth no more derogate from Christs glory, in being our head, then when men are called lights, GoD, Apostles, foundations from Christ, who is called the light, GoD, the foundation, the Apostle of our profession.

For answer: First this distinction of a secondary ministeriall head, it is contradictory, for it is such an effentiall property of a head to be principall and have rule, that

what is not thus, is not a head.

2 Who ever heard of any secondary head in a naturall body without deformity? now it is a naturall body with which C M B I S T doth compare Himselfe in this respect.

3 That which is a ministerial head must doe the worke of a head, but that none can doe: The worke is double,

double, internall or externall influence : regiment, or direction. Of the first, it is granted: for the other of regiment, the Scripture denyeth it to any but C H R I S T, the Prince of Paftors, leaving to all other a power mi. nisteriall onely to serve the Churches, as superior unto them.

Againe the truth is, no direction which is dependent is the direction of a head; as the hand leading and drawing up the foote directeth it, but is not a head to it, because the direction of the hand commeth from the principality of the head reported unto it. As for those instances: First a Viceroy is in a body politique, but CHRIST in calling Himselfe a head of his body, doth draw the comparison from a body Naturall. Againe the proportion is not kept; for to have a Viceroy under a King in some Province is one thing, but to have a head under a head is another : For a head is to the body as a King to the kingdome: Now to have another King in a kingdome under the Chiefe, is a thing unheard of. The union of the Church the Scripture teacheth to depend on CHRIST and His spirit, not on a visible head. Yeathe Grecians continew to this day their rent from the Church, and all for the pride of this head. Men have many names properly attributed to them, and these above repeated, but improperly: but the names of head and husband the Scripture and all found antiquity appropriate unto Christ: Kings may fuffer men to be called Noble, Wife, Rich, but to be called Kings within His Kingdome, is not permitted: for there is nothing more derogatory from the glory of his Crowne: fo here &c.

Let us then cleave to this head CHRIST IBSUS, Ples and renounce such most lewd usurpation as is detected in the Pope : Woe to that body which hath a third thing

thrust in betwixt the head and it, so that they meete not to close each to the other: So it is with the Papists, for betwixt Christ and them, the Pope hath thrust in, so that their immediate conjunction with Christ is hindered, and his beneficiall influence intercepted. Oh how absurd is it that any but Christ should be thought head of the Church! It is as if the King should put his Queene under the power of a Subject, or a mans wife should be made an underling to a servant, which never was: the Aposles themselves though in their message from Christ, they might command the Church in His Name; yet in regard of their persons, they were under the Churches: as a servant who delivereth to his masters sonne Commandes from his master; he bringing his message, doth command her, and yet his condition is inserior to her.

The whole body ] For opening the true meaning: First wee must know what is meant by the [Whole body] Secondly, in what regard the Church is sayd [ the

body.]

To the first, a whole body sometime is putabsolutely, conteyning the head under it as well as other mem-

bers.

Secondly, a whole body, is put respectively, for that whole frame of the bedy which consistent of all members beside the head: and thus alwayes it is used in the Scripture; for the body is spoken of, as distinguished by opposite relation, from the head: now when the body is spoken of as a distinct thing from the head, the head cannot then be comprehended under it: thus here the whole body increaseth. Christ our head hath all sullnesse, Christ therefore is not meant in the whole body. Againe, Christ is not head of the whole body consisting of Himfelse and His members, for Christ is not His owne head, but

but God. God is the head of Christ. This is to be marked against some Papists, that say they make not the Pope head of the whole body, but of the mysticall body which standeth of men, Christ excepted, and this they thinke not absurd. But Christ Himselse is not the head of the whole body in that former acception, but onely of His body mysticall, beside Himselse.

Some againe thus reason:

He that is head of a whole body, he is head of a body having a head befide him: for else (say they) it were not a whole body: But Christ is head of a whole body beside Himselse. The first part is false, or the second, if not rightly understood according to the distinction above named. Christ is head of a whole body not absolutely called (whole) as comprehending a head within it; but respectively so called, because it is whole, for a body distinguished apart from the head. For the second thing, a body may be sayd the body of one two wayes.

In respect of the whole Person in whom it had or hath being: thus we say of one buryed, here syeth such an ones body, meaning the whole body that had the per-

fonall being of it in such a man.

2 The body is fayd to be the body of one in regard of reference it hath to the head, as a distinct eminent part distinguished from it: thus we say, such a man is dangerously wounded in his body, but his head is not touched: Now though we have our mysticall being from Christ, yet the Scripture calleth us his body for the respect we have to Him as our head; as being another more eminent part; who with us maketh up that whole mysticall man Christ Iesm: And therefore Christ is as properly sayd to be our head as we His body. Now though this

or that body may be fayd fuch a persons body; yet the person cannot properly be sayd the head of such a body. These things being premised, to exclude Popish errors, and to helpe us in the true conceaving of this matter, wee will come to the doctrine.

Dot.

First then we see: That in Christ mysticall there is nothing but the head giving growth, and the body receiving growth from him: This is to be marked: for where is the Pope found the head, giving growth? he is not his owne: men grant that he cannot insuse any grace, he hath no insuse of this nature; then he is not the head in which the Church groweth: for the body of the Church growing, he will not be of the body: for he that will be the head of a body, is not of the body: To say a head is properly a head of a body, and properly a part of the same body, is a contradiction; as no subject can bee truely made a King, and yet remaine a subject; he must then bee found in that body whereof the Divell is head, for here is no roome for him.

Dog.

2 Marke hence: That even for the whole multitude of believers there is sufficiency in Iesus Christ: the whole body, those, who lived in all times before us, have found him every thing unto them: Abraham saw his day afarre off, and rejoyced; what place soever they live in, his virtue reacheth them.

Víc.

Alasthen, what meane any to looke unto others then Christ? Shall not hee who hath brought all the Saints from the beginning of the world to that growth they have attained, that doth quicken every believer through the face of the earth, shall not be be sufficient for thee? It is as absurd, as if the little singer (for by siction we will lend it reason) should thinke that soule not enough to quicken it, which not with standing did give to the whole frame

frame of the body befides it. The not beholding this with the eye of faith doth make so many rest unsatisfied

in Chrift.

3 By joynes and bands furni [hed and knit together] Obfer, That before we can take firitual growth from Christ, we must Doct. be knit unto Him, and furnished from Him. Even as the naturall members of the body can receive no growth if they be not coupled to the head, and if it have not supply of nutriment, and that faculty of nourithing and encreafing fent forth into it : So if we bee not fo knit to Chrift. and have not his Word outwardly, and His virtue inwardly to make us grow by it, we can never take increase in Him. Life is in Chrift, faith Saint Iohn , but when we Ioh. 1. come to have Christ, we have this life. Wee must first have CHRIST, get into him by faith; true it is, that there are branches in Christ which are dead and fruitleffe, but as I fayd before, they are not ingrafted into Christ by true faith, but tyed on him by the string of an outward profession.

Wherefore wee must hence bee exhorted to get into re.

Christ, as ever we looke for benefit by Him.

4 Marke hence : That every true believer groweth up in Det. Christ ; He doth not stand at a stay, or goe backe, but groweth I Pera. 2. from faith to faith. As new borne babes defire the fincere a Pet. 3. milke of the Word, that yee may grow thereby. We must grow 18. in grace. Let him that is righteoms, bee more righteous fill; and be that is boly, let him be more boly fill. Having Such promifes, let us grow up to perfest bolineffe. 2 Cor. 7. 1. Even as in Nature, the groweth from that which is leffe perfect to that which is more perfect : So in grace, the LORD doth leade us by degrees on to perfection, What a deformity is it in Nature, when one is a dwarfe, and groweth in yeares, but not in statute ? So here be-Aa

fore

Vfc I.

fore GoD, an old Christian in yeares, but a babe in

knowledge and grace.

Wherefore such as fall from their first love may sufpect themselves, such as count it a part of commendable constancy, still to be the same, and esteeme it greene-headed new sanglenesse to come on in things which sometime we thought not on: such as thinke men know not what they would have, when they still call on them to be more forward.

and strive to perfection, he is the best Christian that is ever finding some want in himselfe, and hungering and thirsting. What man would willingly have his stocke kept at one stay, not caring to grow in wealth? No, men will cast up their bookes, and see how they come on worldward: So must we never be weary of seeking more grace, and examining our selves what we prosit; which might be made a third use.

Lastly, that hee saith with the increase of G o D ] The Hebrewes call the most excellent and choyce things, the things of G o D; as Nineveh, a Citty of G o D; Trees of G o D; but here it noteth the Author of this increase; for as hee saith after Chapter 3.3. Our life is hid with CHRIST in God; and it is G o D in Christ that

bringeth us on.

Observehence: Who doth make us as beginne, so grow in grace, it is Go D. 1 Thessale. 5.23. The very God of peace sanct she you throughout, that is, in every part perfectly for the degree of grace: all the strength of man cannot adde one cubit to the stature of his body; how much more doth Go D s power alone give the growth of the soule: He that knew what sicknesses, and enmitted the soule hathto keep it down, will the casilier grant it.

To

To teach us whither we must goe, when we find we vie 1." grow not on, even to our Go D, who is able to make all a Cor. 9.2 grace to abound toward you; praying Him to purge us and make us more truitfull, and happily to leads us out of our infancy.

2 It letteth us fee, to whom wee mustascribe our comming on, viz. Wholly to Go D, who is the Anthor and Finisher of our faith : For as the same Sunne which first bringeth the light of the day, doth after increase it, and bring it to full strength : So the same God that beginneth the light of grace, doth, continuing his gracious presence, bring it to full strength and perfection : It is not in mans power that which he hath, much

leffe to augment it.

3 The Papilts hence are confined, that put perfeve. rance, and growing up, in the power of our will : for fome of them thinke, that looke as in fire, a man cannot make fire where there is none; but give him some few sparkes he can keepe them in and increase them; So here: the first working of grace is from Godafter a more speciall manner, but the continuance is otherwise.

VIRSE. 20. Wherefore if ye be dead with CHRIST from the rudiments of the world; why, as though living in the world, are yee subjett to ordinances?

MO

Aving in two exhortations armed them against the condemning sentences of arrogant falle Teachers, he now doth turne himselfe, and by way of communication or expostulation vehemently dehort from yeelding to bee burthened with the customary observation of these elements.

And two things are to bee marked to the end of the Chapter.

1 The dehortation.
2 The reasons.

In the dehortation which is in the end of this verfe,

We must marke the Manner.

For the manner, it is layd downe by way of interrogation, which denyeth most strongly. Why, as if yee lived in the World, are yee subject to ordinances? that is, you are at no hand to live, that is, customarily to observe any carnall or lewish rites,

The matter is set down indefinitely, why are ye injoyned of Joyne-rites ] More distinctly, the kind of them is opened in the 21 verse: Touch not, task not, handle not, ] and this for the dehortation.

The reafons are two fold.

Such as are dead to worldly elements, such must not live in them.

But ye are dead to the fethings verse 20. in the beginning.

The second kind of reason is taken from the nature of the things themselves.

1 Things that perish and come to nothing are

not to be observed.

3 Such things as are after mens commande. ments and doctrines, are not to be followed of you il sine is then in foiring il soylo

Thele two reasons are expressed in the two and twen-

tieth verle.

Such things finally as have only an empty show of godlineffe, but not the substance of it, they are not to be uled: Such are thele, verfe twenty three.

This is the Apostles discourse, in the last

verses of this Chapter.

For our being dead with Christ, you heard above, werfe twelve burged with Him in baptifine ]but marke from what we are dead in CHRI T, from the rudiments of the world.] Observe : That Christ by His death bath freed me from the ceremonies of the Law of Mofes. To understand Doth. . it, wee must know that the ceremonies of the Iewes were not onely taken away, as they were types foreshewing things to come; but as they were a worldly or carnall elementary kind of instruction, or as they were fentible traynings of them, to which Go a did condefcend, because it was the baby age of the Church, wherein men were carnall, that is in great measure carnall, but in little measure spirituall. True it is Gods worship is for the substance of it spirituall, and was alwayes: but for the manner of it, it was carnall, that is, standing of lensible and fleffly observations which G o b did prescribe, not as fimply delighted in them, but as accommodating himfelfe to the childish condition of the Church in those times, wherein the more plentifull presence of spiritual guifts Aa 3

guitts was not obteyned, christ not being asyer-manifelt, ed, and glorified. We must to conceive, that our whole old man, with his sinfulfilite, his vayne life in traditions of men, which were superstrictors, and his naturall life in Mosaicall rites ordeyned of Go, and injoyned him, not simply, but so farms forth, as he was carnall, living mo ein his senses, then in spiritual contemplation, this whole life is so crudified, that after C n n r s t, it is to take no place de jure, in those that are His: the Apostle doth not say without cause, sld things are gone, in Christ all things are new.

2 Cor.5.

Vse.

This is to be marked; for it doth frike through all the Popish rices, in which they teach every thing by some sensible fignificant site or other, as if this sensible trayning were not taken away; as if elements of this world, such as follow in the next were were not removed. All the rites of the times did not fignishe C n n 1 s 1 to come, but were, by stirring up a motion in the mind, to admonish them of their spiritual duries, yet these are abolished. Such therefore are to be condemned, that would still bring the Church to be in the A.B. C. and to use the Festive, from which Christ by his death hath delivered it.

Det.

As if you lived in them, doe yee receive rites ? Observe secondly: from the argument it selfe; That true Christians must not live in that which C H R I S T dyed to take away. If yee be dead in Christ from these, why as if yee lived in the world: No, they cannot live in that which their head is dead to. How can we that are dead to since live yet therein? and therefore he saich, as if you lived in the world; for hee knew it was impossible for true believers to live unto the fashions of the world, either in regard of civill duties, or religious ordinances: the children of God being

fet inco Christ, have presently wrought in them a death of their sinfull, and sensuall life: It is mortally wounded at the first, though it liveth in us long after; yea, though the Lords children doe not often p receive it: for many a man goeth awhile with his death, and yet discerneth not till sometime after that he is deepely wounded: Even as we our selves seele nothing lesse when we come into the world, then that we are dead in our Father Adam, and yet with our nativity entereth mortality, which never resteth till we are unterly extinctly death.

The use is to reproove us who live in sinne after the Vse. fashion of the world; we have forgotten to what we dyed

in Chrift.

pini hay

As if yee lived in the world] Observe hence: That Doct.

Gods children live out of the world, while they are in it: this maketh C H R I is re lay, they are not of the world; for though they are in it for place, yet their affection and conversation is in heaven: and hence it is, that the Church Phil. 3.20; is called by the name of heaven, in some propheticall Scriptures, and this is here taught, while he saith, as if yee lived in the world instituting that irrould not be that they lived in the world, for they are called out of the world to a heavenly hope, and to bee of another body; even of that Corporation where of C H R I S I is the head: So that as a Townsman in the Volveisity, if he botaken to be a Scholars servant, though be live in the towner, he is no longer of it, as who is gone from them, and belongent to another body: So it is here.

ons of the world, you are pilgrims, forreyners, vojourners at the most, here is not the place of your about.
And how farres here are from knowing C are true, and
the power of His death, whole life is altogether carried.

Aa 4

whole

whose conversation doth not so much as smell of Heaven, may hence be convinced to them.

#### VERS B 21. Touch not, tafte not, handle not.

Tow he commeth to lay downe more diffinely thefe rites enjoyned them from Pharifaicall feducers, and he doth unfold it by a mimeticall expressing the charge that these false teachers gave; Touch not, tafte not, handle not] O take heed, you know all the old people were tyed from the eating, and touching of many things, as upon the touch whereof they were uncleane; God out of His most wife pleafure annexing a legall uncleannesse unto them, as the rouching of a dead body, of a garment spotted with leprofie, of one troubled with a bloudy iffue, &c. Now the Divell that foweth rares did by some pharifaicall spirits, which so received Christ that they would still hold the Law, he did fet on foot by these amongst the Gentiles, that unleffe they kept the Law they could not be faved; this occasioned the first Councell about some eighteene yeares after CHRIST'S death, and within fome yeares after this occasioned the Apostle to write that Epistle to the Galathians, the fame kinde of men began to vent the same wares amongst the Colossans, and gave them these Caveats, Tauchmot, tafte not, handle not

Dott.

Description this practice of theirs: How exact and precise men are in their ontward observancies, who know not the power of godlinesse. It is the Property of all pharisaicall spirits, that care not for the great things of the Law, and the true spiritual obedience of it, they will tithe mint and cummine precisely, wash hands and cups, their hearts being all soule and full of lusts. For looke as idle bodies

which

which will not follow due labour, they will go with their tales, as a Pedler with his packe, from one to another; yea, their fingers shall goe, and their feet shall speake, they will occupie themselves busily in that which is superfluous: So here, when men will not exercise themselves in the power of godlinesse, it is strange how they will abound in &c. This may be seene in the Church of Rome, who not knowing the powerfull ordinances of God, have turned all into such dumbe shewes, as are the Masse, their Precessions, &c. as full of supersuous observations, as emptie of substance.

To teach us how to know these spirits; he that stands wse z. precisely on every little trifle, is at least halfe a Pharise.

Wee must take occasion by them to be precise in the least points of spiritual obedience, and not to stand so nicely on external rives and empty shadowes: those that doe diligently looke to themselves this way, have no leasure and lesse affection to follow such bawbles; Even as a man seriously occupied, hath no fancie to dally and sport as others will, who have little to doe; So here: Who more in heavenly labour than Saint Paul? Hee laboured through the grace of God in Him more abundantly than they all; who more despised those kinds of Iewish legall rites, who cryeth them downe as beggarly things which profit nothing?

2 Marke in this their enforcing these things, What a Doctr. bardthing it is to forgoe such old rites to which we are accussomed; these had beene brought up in them, and had seene no other, and loe they will not part with them, no not when God will have them cease, and Christ strailes them to the crosse: Nay, they are more fond on them than before: for such is the malice of our wils, that when God will not, then commonly we will: like those Is-

raelites,

Vic.

raclites, when they should have gone up to bid battell to the Canaanites, discouraged with the Spies, they murmured and refused; when G o p would have them go backe into the wildernesse, and not goe on against them, then they would have no nay, to battell they would, to die for it. Besides, as in other things man taketh on like a god; so inassecting a kinde of immutability, which maketh him hee will not be beaten off that whereunto he hath beene accustomed: thus it is in opinion likewise that one is bred up in, is often maintained too too stiffely: the first things make the deepest impressions. Let a false tale get the start, and come the first to us, truth spoken in the second place is lesse believed.

Wherefore let us take heed, and not thinke, therefore things must stand, because they have beene so since our knowledge, and long before, but let us see how all customes agree with G o b's Word and will, and so accordingly be affected to them. If this had beene a good reaston: These Mosaicall rites have ever beene observed since we can remember any thing, yea, by all our ancestours; these Pharisies had then beene in the right: but bring the Scripture to them, rather than reforme their order to it; yea, impute desect to the first constitution, rather than

condemne their towne aberration.

p. Made in this is air eaforting the letting of this elections; it is to forge factoring and relations at relations; it as a force for a letting to the part with the letting and held on a month of letting and held of the part with the continue content with the relation content and the letting are confident blood, they are concertoned that the content are continued to the content of the letting and the letting are content on the letting and the letting are content on the letting and the letting are content on the letting are content on the letting are and the letting and the letting are also as a letting are and the letting are also as a letti

D:C.

Maile, Palgricoages, Incente, Sec. all thefe ere bodily VERSE 22. (Which all are to perisonith the using) of ter the commandements and dostrines of vacers, and more to a light of the ment dealers, and the

The first reason from the parure of the things : Such A things as vanish and come to nothing being of no use untogodlineffe fuch you are not to ufe:

But thele elementary ones are thus: uo lo ta geri di danni:

That which CHATS T faid of meats, they de file not a many for they goe into the Romack, and to are carried into the draught, fo passing away : Correspondently to that Saint Paul feemeth to fay; Thefe things perifh in the

ufing of them.

Oblerve then first; That thefe bedit observations profit Dott. nothing. Which must not be foraken, as it due fasting, and 1 Tim. 4. fober use of the creatures, were of no use to godlinesse; but to doe those things, not as using them in holy wifedome to someend, but as resting in the things themselves once performed, as which for themselves please Go D. or to use outward rives to fuch ends which Good hath not fanctified them unto, all fuch customes have no proficto godlineste; either touse meanes unto godlineste, as if they were a part of godlinefle themselves, or to use such meanes which are not fanctified of God to any fuch perfon, is bodily exercife, utterly unprofitable.

Let us then learne to fee the Popilh religion what it is, Vfe. their sprinkling afters on their heads, as on Ashwednelday, their carrying Palme branches, Processions, their difference of meats: for though falting is a meane, yet choice of some means before other; yea, of milke, of wine, junkets, this is no meane of mortification: their finging of

Maffe,

Det.

Maffe, Pilgrimages, Incense, &c. all these are bodily things of no profit.

Let us learne hence, lesse to stand on outward observances, and more to affect the power of godlinesse, which

is profitable for every thing.

And doctrines of men ] Observe, That wee are not to give credence to any thing which is taught without warrant of Gods Word : This is gathered out of the Context; Why are you enjoyned fuch things as are after mens doctrines? though the manner of our teaching be humane, that is fuch as is subject to errour; yet the matter we teach must be out of God's Word, or it is not to be received: yet this is to be understood fo, that we must not exclude whatfoever is not in the Word of God from finding any manner of beliefe: for though no humane doctrines must come into our Creed, that is our divine faith which respecteth God's revelation onely; yet we may have an humane perfwafion, and opinion of many things which we finde nor in the Word expressed: this Saint Paul teacheth, when he teacheth us to anathematize or accurse what is taught befides the Gospell.

This serveth to consute the Papists, whose doctrine hath a whole Creed, as it were, of unwritten verities, by some of themselves a less is confessed; as Peter & Soio, acknowledging all for Apostolicall traditions, whose authors cannot be found, reckoneth these for examples, the Masse, Chrysme, calling on Saints, Prayer for the dead, the Bishop of Romes Primacie, the consecrating of the water in Baptisme, Confirmation, the Sacraments of Orders, Matrimony, Penance, Extreme Vnction, Merits, Satisfactions; Auricular Confession; set Fasts, worshipping Images; besides some above named, the Churches Precepts, with the Communion in one kinde,

Confectation

Confecration of oyle in Baptisme, adoration of Bread, or Hoast, Private Masse, Purgatory, Indulgences: Perasim addeth, Par. 3. Priests single life: but these mint-masters of doctrines shall one day beare their judgement.

It must teach us to be wise Bereans, to examine by the written Word what is taught, to account that with Ierome vaine garrulity, which is taught as matter of faith without the Scriptures authority.

VERSE 23. Which things have indeed a shew of wisedome, in will worship, and humility, and neglecting of the body, not in any honour to the satisfying of the flesh.

Now followeth the third Argument:

Such things as have but an empty shew, wanting substance; you must not stand upon:

But these are such: this is laid downe Verse 23, wherein is expressed:

1 The appearance and semblance of Vertue.

2 The Censure of the Holy Grost, in the first part of the Verse.

We must marke: I The shew it selfe, Which bave a shew of wisdome.]

The things which make this shew: Will worship or religious devotion. 2. Humility: fained lowlinesse of minde. 3. Neglect of the body; which the most led by sensuality, have onely in admiration.

The Censure of the Holy Guost likewise hath two things:

The fentence paffed of them, they are of

no worth.

2 The reason; because they are occupied about such things wherewith the flesh is

filled.

Though this may be read otherwise as tending to defcribe the last thing named in not sparing the body; thus: Which things have a shew of wisdome in not sparing the body, as not having in any account things belonging to the filling of the flesh, that is, meats and drinkes wherewith the body is replenished, as if [2 3/20]a] were borrowed from the beginning of the Verse, and thus understood.

The Verse is not a compound sentence standing of parts, one opposite to the other, but a simple sentence, thus to be resolved, as containing:

I The shew of wisdome:

2 The things which make this shew which are three, as is above said: the latter of not sparing the body; first being propounded, then expounded by the cause of it, viz. a proud contempt of those things where with it is cherished: And thus the Verse layeth downe both a third reason, and an answer to an objection: the reason is above expressed; the prevention may be thus conceived: I, but how commeth it to passe, that these things are every where almost received with applause? Answ. They have indeed a shew of wisdome, so it is no wonder if many be beguiled and bewirched with them: And this as it agreeth with the translation, so it seemeth to me the most warrantable sense; for the things which are said to have a shew of wisdome, are not onely precepts of difference in

meats, but of worshipping Angels; for Verse 18. this was it which pretended humility, refraining meats was a point of perfection, in which they gloried above others as prophane; not grounded in confession of their unworthinesse, but in the prophane pollution of the creature refrained. Now the end of the Verse cannot be a censure of these things by the Holt Ghost, because this is a spiritual will worship, yeelding no repletion to the body. Againe, this reason seemeth to be intimated in the Verse before, they perish with their use: for what is this? They goe into the mouth, thence to the standard, and so are cast into the draught. To come unto the Doctrines:

I We see, that vice and errour may have a shew of truth Dock, and vertue: Even as an harlot can wipe her mouth, and looke as demurely as a grave matrone, with a face more

fober than many an honester woman: So falshood and vice will put on an appearance, as if they were true and vertuous ; yea, will feeme more true than truth it felfe : take this example of Icwish rites, was it not (to have examined it by flesh and bloud) more likely that they should stand still in force, than be abrogated, seeing God: Himselfe had given them, Moses the Man of Go D delivered them, feeing God did fo miraculoufly teftifie to. them by His answering by Vrim and Thummim, seeing all ages had observed them ; So to carnall reason doth it not seeme more probable, that to honour with fumptuous and flately Temples, more glorious than Kings have in that kinde, to beautifie the worthip of God with pompous folemaities (as all is in the Church of Rome) is more pleafing to Nature, than to performe all in naked fimplicity, without any thing to the eye

glorious? For even as men give poyfon in wine, that it drunke.

Doctr.

drunke downe in fuch liquor may kill more forcibly: So the Divell doth in shewes of vertue and probabilities of truth, conveigh his errours, that they may be taken

more easily and affect us more deepely.

To admonish us that we be wary that no false vizards beguile us : wee would be loath to take a counterfeit peece of money for that which is right : Let us be wife here, and not judge after the eye, and externall appearance; all is not gold that glifters: yea, we must the rather arme our felves against this, because we live in the last dayes, wherein the outward figure and show of god-

linesse is in many, the power in few.

In will worship ] Observe hence: That will worship hath a plausible shew of wisdome. In civill things to be able, when a thing is begun, to adde to it, and perfect it more and more, argueth a wife man : So here in the matter of Goo, totake up these lewish solemnities, which may further adorne and fet it forth as glorious to the eye, feemeth an invention of great understanding : Thus the Pharifies washed pots, hands, would pray at corners of streets, &c. and who were thought wife, learned, holy, in comparison of them? But this seemeth fo only, for it is the highest folly : what greater folly, than to charge Go D with folly? But he will prefume to adde to His ordinances, doth fay that God was not wife enough to frame the thing fo perfectly as at the first it might, and by his fact speaketh as much as if hee were able to mend Go b's institutions: So though it feemedevotion; yet it is nothing but toying superstition toput upon God worship he requireth not. God infinite in wisdome is able to prescribe all things which are pleasing to Him, and Hee loveth obedience better than facrifice; that who foever goeth before Him doing

things commanded, that so hee may please Him, doth hereby most heavily provoke Him: Thus the Pharisies washing hands with a religious reference, In vaime (saith Christ st) you worship mee; who hash required these things at your hands? He that stayed the Arke ready to fall, being a person not of that Tribe which was by God's institution to serve in such things, how did God's anger breake out against him? the bare and empty shew of wisedome and devotion are shrewd bates to beguile.

In hamility of minde] Obs. That lowlinesse of minde Dost.

argueth wis dome; It is thus gathered, these by a counterfeit humility made a shew of wisdome: now the shadow of it could not make a shew of wisdome, if the substance of it were not a token of wisdome; yea, wisdome
it selfe: This property Saint sames ascribes to wisdome,
it hath lowlinesse accompanying her inseparably; shee
is gentle, easie to be entreated. For the wiser every man
is, the more he knoweth his wants and miseries, which
begetteth a lowly minde; and when we will set a phraze
on Pride, wee say, there goeth a proud foole, noting
thus much, that Pride is a certaine proofe of folly: by
law of contraries then this is proved which we gather.

The Vie of it is to confute such as doe thinkeit folly Fig. and basenesse of mind, not to put themselves forth, and crow downe others: As it must make us the more to love submission, seeing seducers themselves are glad to

counterfeit it, that they may be reputed wife.

2 Marke hence, What is a thing false teachers will make Dott.

a shew of, even humility: This is the sheeps fell in which they have wrapped themselves, to the end they might seeme to the sheepe more lovely, and so make them a prey more securely: thus the Pharisies did in shew give B b

Ve.

fuch honour to their fore-fathers, as if they had beene made of submission, such praying, fasting, &c. when they cared not for Go D's Commandements, when they despised poore humble ones in comparison of themselves : Thus the Papists charge us with Pride, as if wee contemned Antiquity, themselves profeffing I know not what dependencie upon their Confent, as Arzim, Ennomine, and Diofcorm did before them. Ego dogma ab elettis fecundum fidem Santtis rettigradis Dei difcipulis accepi. Ego (faith Eunomius) non multorum incersas opiniones, fed fantforum in omnibus dolfrinam tutor. Ego Diofcorne habeo teftimonia functorum Patrum, Atha. mafii, Gregorii, Cyrilli, in mulsis locis. The Pope he pretended himlelfe Servu fervorum; But as Aven. lib. 7. Servus ferverum eft dominus dominorum. So what is more humble to shew than a Monk and a Frier, the embleme of holinesse (to see to) in their habit, manner of life; but they are finkes of spirituall pride, for they thinke none holy to them, thinke they merit heaven it felfe by their fond hypocrifie.

To reach us that we doe not let our felves be enfinared with the hypocriticall shew of this vertue. Looke at the end they have in these things: See if their course otherwise agree with the low linesse they pretend; trie

it well before you trust it.

there is a flew of wisdome in this: That to keepe the body in subjection is a thing which argueth wisdome. This counterfeit morrification of theirs could not make shew of wisdome, if it were not a wife pare to doe it in truth; which indeed it is. To escape the flattering of some enticing concubine or wise, so as not to be much swared wishit, is great wildome: So the body, which is since since

Sinne rather a concubine, than a wife, not to liften to it. but keepe it downe, is a point of great understanding this was heavenly wisedome in Saint Paul, that he did make his body a fervant, and did buffet it downe, to keep it in Subjection; Not to be overcome of foolish piry, but to chaften a childe, and keepe him under, argueth a wife man: how much more not to dote in love of our owne Ach, but toufe it with wholesome severity?

Which may confute fuch Epicures as doe even count Ffe. it wisdome, to franke up themselves with all delight to fatisfie their fenfes with all inordinate defire, as if happinesse stood in farting up the body: It is folly to feed a horse that will when pricked with provender, cast his

master: So here.

Agalne, this must teach us the rather to keepe our bodies in due subjection, because it shall make us justly reputed wife: foolish ones may esteeme one a squeamife companion, a foole to let passe a present pleasure; but wildome shall be justified of her children, and in whom this appeareth, young or old, they shall be commended

for it as prudent.

Obf. Againe, What often falfe teachers labour to make Doder. shew of ,viz. of mortification of the flesh. We reade of Baals . Priess how they did lance and cut themselves, shewing great barbarouinesse towards their bodies : So wee fee amongst superfitious Anachorets this practice of using themselves most severely, and feeluding themselves from all bodily comforts; yea, from the fociety of men. The like is now amongst the Papists, there being at Antwerp fuch an one who is kept caged up; fuch was that Alberick the Monke, of whom we reade, he would whippe himselfe till bloud followed, are nothing but barley bread, dranke water, goe in haire-cloth, bare-B b 2 footed;

footed; and there are some at this day, who will not flicke to ferve themselves in this kinde. But there is a fecond branch of this inclemencie, which standeth not in doing that which is injurious, but in with-holding that which is convenient for the body, and this is chiefly here noted: when men by too much abstinence macerate themselves, and while they spare the flesh of beasts. devoure their owne flesh most inhumanely: As the woman faid to Baldwin, fometime Archbishop of Canterbury with us: for when it was reported that from what time he was made a Monke, hee had never eaten flesh. a woman asked him whether it was true? to whom he affirmed, it was fo: this woman replying, that it was not fo; for he had eaten his owne flesh up, there scarce being left the bones of him, Rau. lib. 7.cap. 24. And many doe still place great religion in this letter, counting it mortification, and an excellent point of perfection: the truth is; the body must be used with mediocrity; we must not wound it, as it is a friend; because we must not pamper it so as to make it an enemie: Stulti dum vitant vitia, in contraria currunt,

Pfc.

Let us not then be beguiled with such austerities, as if they were perfection; whereas Charara. Himfelfelived a sociable life, Hee did eat and drinke, that they said He was a bibber of wine, He slept, and tooke a pillow under His head; yea, He did eat, not sitting on the ground, but leaning on beds, which were then in use for such purpose. The Manichees would goe up to the top of high mountains and cast themselves down headlong, and that they counted the mortification of the body. The like mortification it is which substracted the things behovefull from the body, or useth it barbarously.

Neither have they it in any oftimation to satisfie the sless of the sexplication: That seducing spirits will make shew of great abstinence; will refraine meates and drinkes which others use gladly, and nature after some sort craveth, thus these did here; they would not touch many things, nor tast them which others much affected.

There have beene some Papists so abstinent, that being Bishops it is reported of them, that they did never ease resold bread to satiety in all their time of being Bishops. For his list. this they count mortification, wholly to refrayne this visa or that kind of meate: But we must distinguish true mor-nu Bamtissication from selfe affected superstition. True mortification is either active or passive.

Paffive is the obedient receiving of such things from Gods hand, which he layeth on us for the mortifying of us; humble your felves under the mighty hand of

God.

Active mortification is a spiritual endeavour of subduing the lusts dwelling in us, that G o D may be glorified, and wee more at liberty to serve Him: If by the spirit ye mortifie the sless, you shall live.

Rom. 8.13

Now this endeavour hath belonging to it ma-

ny exercifes :

1 Repentance, a mournefull spirit under the remnants of sinne; for while the heart truely grieveth, sinne lyeth a bleeding; therefore it is said, the sacrifice of God is a broken spirit. Pfal. 51.

2 In presenting our selves with the lawes of lust we feele dwelling in us, to C n x 157 our High Priest, and praying Him to offer us a burnt offering to G o D His

Father.

3. In holding the perswasion of faith, that Christ who is made of God our fanctifier, will kill in us, will be a dissolve.

Bb 3 dissolve.

dissolve this life of Sathan which is in us, for Christ bruiseth his head, that is, killeth that old serpent, when He killeth this life of sinne, which entered through him, and is after a fort the Divell living in men: For as there is the life of God in the Saints; So on the contrary there may be sayd the Divells life in the unregenerate: these are principall meanes.

Now there are other affiftant meanes: as

nate: thus David did in that water which hee bad defired impotently; thus Saint Paul did buffet, and keep his appetite as a flave in subjection, and at the command of his fanctified reason.

Wee must sometime refraine lawfull things, that we may not be under the power of them, but have them under us; All things are lawfull to me, but I will not bee brought under the power of any thing; and these exercises are through the whole life, as occasion serveth, and the conscience warneth us.

3 Wee must bee diligent in some good calling; for this is a greathelpe of mortifying the stell, the Lord having layd them upon us for the humbling of us.

Let us then take heede of superstitious witcheries, which not knowing morrification, turne all the practice

of it into a Philosophicall austerity.

Hypocrites may abound in these outward pennances in which they place their mortification; yea Philosophers: Plate, when he thirsted, would draw water at a well, and powre it downe before his owne eyes, not tasting. Socrates, Pampanian and others: though the truth is, these non Curios simulant, sed Bacchanalia vivum, they (like the Maniches) differable: It is read of them, they would drinke no wine, but they doubted note

Víc.

eate grapes. Any. lib. 2. de Manieh aorum meribu. esp. 16. Contra Fantium, esp. 31. their fasts are so pleasant now, that they may say with the little boy, Muhrmhen shall we fast agains r they absteyne from Egges and Checle, but cate dainty fruites, and quaste in wine liberally: yer if they should truely doe their taske, they goe no sutther then heathens may, who never received the spirit of God, and therefore never knew true mortissection.

But how may wee discerne a difference betwixt heathens and Christians, and Papists; when the one fasteth, and refrayneth some things, and the other doe the same?

There is great difference in the anrecedents, and man- Anfir. ner of doing it, and effect. A Papilt and naturall man sonceiverh of luftings, as rebelling to reason, and hindering morall vertue, and the free contemplation of mind, not as fins, but a thing indifferent, capable of vertue or vice, as obeyed or otherwise: thus the Papists alfo after a manner. But Gods children refift them as finfull inclinations and whoorish luttings, which hinder them in loving their God, yea are enmity to him, and fight against their soules. They differ also in the ends which moove the one and the other to refraine: Naturall men, they doe it, to-vaunt themselves of more perfection then others have attayned, to purchase themfelves anaturall liberty of mind in such considerations. as by Nature it reacheth : Sometime for politique respects, because hee is not connted fit for government who is subject to sensuall passion. The Papist he dothit as a part of perfection, as a thing in it felfe pleafing God, as a point of merit with God : But a good Chrifrian hee doth refraine for the kingdome of heaven:

how :

how ? not to deserve it by such course, but that by this course done in faith, he may subdue his lusts, and kill them, for it is their death not to be obeyed, and that hee

may have more freedome in Gods fervice.

For the manner of doing it, the one doth it out of Nature sometime; for as Christ saith of Ennuchs, some are by nature so; the same may be said of abstinence: Some by Nature are averse from that liberty in dyet which others affect: But all besides true Christians doe it out of their owne strength: whereas a true believer, he doth it by the spirit of G o D, bewayling his weakenesse, seeking to Christ for his strength to crucify these things to him, and him to them.

2 A Christian doth not absteyne for the thing simply prophaning that, but from lust simply, that herefisteth the thing so farre forth as his lust taketh occasion by that which is in it selfe good. Now unbelievers looke not to inward lusts so much, nor cry not downe them, as they vilifie the things themselves de-

fired.

Hence is a third difference: the faithfull doe not make a fet exercise, upon stinted times onely to refraine or totally at once renounce the touching them; but daily as they feele themselves tempted, they resist, eating with thankes giving, when they feele themselves not in-

dangered by them.

extoll the thing it felfe, and reft in it as a matter of great

perfection.

In the effect following they may be distinguished: for the one have by their exercise greater confirmation of an external morall habit; the other true fanctification, viz. death of finne, and life of grace promoted in them.

To teach us that we bee not beguiled, nor yet have yse 1. these externall exercises in admiration, which such as know not the power of godlinesse abound in often: yea, we must be wise to distinguish things that differ; for the Divell in his will play the Ape, and imitate what Go p doth worke soundly in the hearts of His chosen.

This must provoke us to fight in right order against Vse 2. sensuall lusts: Shall natural men and others led in error be thus abstinent, and in their fashion subduct their sensual appetites; and shall wee who have Days to r with us our fanctifier, lye downe as conquered of them? Plato superstitious; Popish wretches will condemne many Christians, who feed their hearts in whatsoever they desire. And so much for these words.

Now if you take the end of it, founding to the first sense: Obs. 1. That exercises much regarded with mon, are Doct. of no esteeme with God: Circumcision, nor uncircumcision are nothing, much lesse meat, eating or not eating, commend not to God, but a new creature: many things great and glorious in the eyes of man are abominable before God: which if the Papists considered, they would not extol the rules of their Monkish orders, the life of Anachorets, nor yet cry downe with such base termes those that use their liberty in Christ, as Christ and Abraham, the Father of the faithfull have given them example.

Cc

2 From

Dott.

2 From the reason why they are in no price with Go p, because they are occupied about the body; the filling of it : Observe therefore in generall, that Bodily external things are not of worth with Gon . He is a Spirit: worthip in first and truth, is His delight: for a Synecdoche must here be marked, one kinde put for the generall, feeing there is the fame disproportion in them to God, the fame in one that is in another; even as in Nature, like joyeth that which is like it : So here, Gon being a Spirit doth delight in that which is spirituall, like Himfelfe: And as to a creature which liveth a pure fensible life, reasonable delights are as nothing to it, tell a horse a story never so pleasant, it affects him not : So to a pure spiritual nature, fensible matters give no contentment. In which the Papifts had need to confider, who follow Go n too too much with fensible things. and thinkethey rake Him, because they affect us.

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of no efficentenith Gob: Girenmeifian, a metrea

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# PREACHED VPON THESE TEXTS OF SCRIPTURE.

By Mr. PAUL BAYNE.

Efay Chap. 5. v.12.

Pfal. 50. v.21, 22,23.

1 Pet. Chap.1. v.17.

Pfal. 119. v.1.-to v. 32.

Luke Chap.13. v.24.

1 Pet. Chap.4. v.18.

2 Cor. Chap.7. v.1.

Luke Chap.2. v.14.

Philip. Chap.2. v.14.

Philip. Chap.3. v.13.

1 Tim. Chap.1. v.2.

2 Tim. Chap.1. v.9.

2 Tim. Chap.1. v.9.

### LECIVEES

CHESE TEXTS OF

1 Pet. Chap. 6 v 17.

(F. 11 119. v. 11 - 20 v. 22.

2 Pet Chap. 7. v. 18.

2 Cor. Chap. 7. v. 18.

2 No Chap. 7. v. 18.

2 No Chap. 2. v. 18.

2 Nollip. Chap. 2. v. 12.

1 Tim. Chap. 2. v. 2.

2 Tim. Chap. 1. v. 2.

2 Tim. Chap. 1. v. 2.

2 Tim. Chap. 1. v. 2.



## THE DOCTRINES CONTAINED IN THIS COMMENTARY.

En of the world doe bathe themselves in all fleshly delights.

2 The best things may be abused to become provocations of lust.

3 Wicked and wresched men may swimme in all outward

prosperitie.

A Security is a common companion of excesse.

5 Carelesse neglect of God's workes, causeth judge-

6 Ignorance of GOD, and of His wayes, shall not ex-

The end of the Contents.

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## THE DOCTRINES OF THE THE COMMENSALE.

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# POVRTRAITVRE

## DESCRIPTION OF A

ON Efay 5. verf. 12.

The Harpe and the Violl, the Tabret and Pipe, and Wine are in their feafts: but they regard not the worke of the Lord, neither confider the operation of His hands.

the fraction of Israel, both in regard of Gods mercies, as also their owne unfinitfulnesse, or rather their fruitfulnesse in evill; in the seventh Verse he openeth the former, ex-

pounding his Parable; and from the feventh Ver. downward thorow the Chapter, he convinceth the people of their unrighteousnesse, proving this point, that in flead of grapes, they brought forth wilde grapes; and demouncing to their severall fins, proportionable punishments from the hand of GoD. And in the eight Verse,

A 2

he beginneth with their Covetousnesse, laying the sinne in the night Verse, the punishments in the night and tenth. In the eleventh Verse he commeth to their ryot and excesse in the way of gluttony and drunkennesse. He describe that he sinne, Verse 11.12. The judgements being three, in the thirteenth and fourteenth. The conforts of the godly from three effects of these judgements:

I Theabasing of proud insolent flesh.

2 The Honour of the Lonn.

3 The enlargement of the poore oppressed

Saints.

Now in laying downe the sinne, the Prophet 1. Openeth the working of it in it selfe. 2. Describeth it by a companion, another sinne going with it, and engendered of it. The working of their sinne, or their act in sinning, is laid downe in three particulars: 1. Their unseasonable seeking it. 2. By their unsatiable pursuite of it, laid downe both by the adjunct of time, and the effect in their bodies. 3. By the incitements, wherewith, as with bellowes, they blowed up their concupisations, laid downe in the beginning of this Verse.

The companion of this sin, or disposition of the sinners in the while of it, laid downe in the words following, viz. Security and carelesnesse, they were altogether without respect of God's worke, that is, of those
judgements which God had wrought already, Verse
25. and which He had consulted and threatned against
them, for thus straitly the worke of the Lod dishere
to be conceived; So the Prophet is to be understood,
Chap. 28. v. 21. The Lod disheraise up as in mount
Peraxim, He shall be wroth as in the valley of Gibeon, that
He may do: His worke, His strange worke, &c. Now the
Indeements:

Indgements: First, of their security and wilfull ignorance of Go o's work threatned in these words, There. Verso fore my people is gone into captivisie, because they have no knowledge. Secondly, of their ryot, the two-fold destruction, 1. By hunger and thirst. 2. By some sweeping calamity, taking them away by multitudes.

So that in thefe two Verfes there are foure principals

laid downe:

I The excelle of ryot, to which worldlings

The companion of ryot, which is carelefneffe, in regard of judgement prefent or to come.

3 What followeth on Security.

4 The judgement wherewith often finfull excelle is punished, even with defect of all those things so abused.

I Then marke here: How that men of the world dee Doc. bathe themselves in all fleshly delights, as these are here described, they did not onely rise early, and continue to twilight at their drinking, but get the comforts of musike to make them feed the lust of their eare more delightfully. This the fashion of the world, every one whore most impudently with that wherein his heart delighteth; every one to sowce himselfe, as I may fay, in that fin which is his pleasure. We may see the lascivious ryoting of fuch Epicures, and the language of their hearts disclosed in the Scripture, and their practice lively deciphered, Efay 22. verf. 13. There are some brought in eating and drinking, whole hearts faid, this was wel done, for to morrow we shall die; as if they should fay, Our time is here but short, and therefore what should we looke after, but our delight ? And Salomon, Ecclef. A 3

Eccles. 9. 15. layeth downe the opinion and reasoning which the heart of the Epicure maketh, that seeing a man when he is gooe can tafte no pleafure, that therefore he should eat, and drinke, and be merry, and goe quaintly clad, and take the benefit of pretious odours, and fweet oyntments, and make himselfe merry with the wife of his youth, and in conclusion, wallow in voluptuoufnesse. And thus Ames 6. 3, 4, 5, 6. There are a fort described of this leaven, who delight in nothing, nor care for nothing, but to stretch themselves upon their couches, to eat the fattof lambes out of theflocke, and the calfes out of the middest of the Stall, that chaunt to the found of the Violl, that drinke wine in bomles, and live riotoufly. And what faith the rich man in the Gospell to himselfe, but this ? Soule take thy reft. The heart of many worldlings is to fat their hearts with rejoycing; ma-Pal. 49. ny claw-backes stand by to praise them while they thus

make much of themselves in excessive eating and drinking, dowling themselves in all finne.

The sweetnesse of it, stollen waters, and bread in cor-Reaf. I. ners is pleafant: lob 20.12. Though wickednesse be sweet in his mouth, yet it shall turne to the gall of Aspes within him

Real, 2. The unsatiablenesse of it, for of appetite it is well faid, it is infinite, the tyranny of concupifcence being endleffe. Vncleannesse or worldlinesse, it might make a fifth to those foure of Salemen; for as the grave, the barren wombe, the earth dry, the fire, as these never say, enough; So the luft of a man, what way foever it lyeth, is unfatiable above them all, the Heaven, the Earth, the Sea, have not creatures enow to replenish it : So the coverous man the while of his meat is troublefome, the Sabbath is tedious till be open and be chaffering about his

his bufinesse. So uncleannesse is a fire that never faith

enough. Sinneis a dropfie.

Now to make uscof it, by applying to our selves, yes. hence many are convinced to be worldly Epicures; for what other is their featting this time of the Nativity of our Savious, but a rising up to taste manifold delights in the creatures? By that time their clothes are well setled, it is time to cover the board; when they have dined, call for the Cards, Tables, and fo fit till it be time to breath themselves for their supper, and so to play or bed, or fight of some vaine spectacles, or mufike, or dancings, every one as their devotion standeth affected : yea, to let them paffe;

Many of us who have put on CHRIST, yet what a care is there to fatisfie our flesh in the desire of it that often from morning to night, little done which tendeth not that way. Now wee should feare this woe which hangeth over fuch immoderate courfes, and tell our felves often, that if we live thus indulgently to our flesh, we shall dye. Some going to the Taverne, thence to dinner, fo to Tobacco and gaming, and at night to fome other place where they may make up all with

feasting.

Ir teacheth our duty, for if this be the course of rio- Pfe 23 tous persons to heape up delights one on the necke of another, then we that are redeemed out of the world must shew forth temperance, moderation, carelesnesse to fatisfie the lufts of our flefh. The grace of Go > bath Tit. .... shined forth, teaching us to deny all ungodline se and world. ly lufts. Ionne with vertue knowledge, temperance, &c. The Lord doth allow us the use of His creatures for our fultentation, for our comfort and delight : but all these must be fo taken, that we remember (I) To keepe our A A

liberty,

liberty, and not suffer our selves to be brought into subjection of any creature. (2) That we be sober, retraining our selves, and holding a hand over our appetite,
even so farre as lawfull: For hee that will doe all that
may be done lawfully, will easily doe somewhat that is
unlawfull. Put the knife to thy throat. We, though we
are never so able, yet we must not be gurmandizers, gorging our selves, woe to that strength. And because it is
a hard thing, and that which seemeth strange to the world,
not to runne to the same excesse of ryot with them; therefore wee must strengthen our selves in this course by
some reasons wherewith the Scripture enforceth it. As,

I We are the children of light, called forth of darknesse of sinne and ignorance; what communion therefore should we have with the workes of darknesse? It is
Sodome-like impudencie to practice lewdnesse in the
face of the Sunne; and shall wee professe the Sunne of
righteousnesse is risen over us, that the light of God
hath shined forth in our hearts and understandings?
Shall we in such a light doe the workes of darknesse and

of the night?

2. We must alwayes take up our lufts, inregard they

fight against our soules, 1 Pet.2.11.

3 The profit which followeth this should make us practice it, for by slying lust, we are made partakers of the divine Nature, of holinesse with which happinesse goeth inseparable. The world thinkes that it is no life, that there is no pleasure to be found, if men should hold such a strait hand over themselves, but the Divell in this juggling exceedeth himselse; for the surther Good leadeth us in this, the further we become like to the Angels, which is our happinesse in heaven: All my wayes are delight, and my paths pleasure. All the Commandements kept, rejoyce

rejeyce the heart. The practice of them is tweeter than honey and the honey combe: He speaketh therfore like himselfe, that is, like the father of lyes, when he telleth us that to practice these Commandements, were to take

away all delight.

Obl. 2. That the excellentest things may be abused, to Dost iz. become provokements of luft. For if the question be, whether mulicke be simply condemned: It is denyed; for it is not fimply confidered, but as abused by riotous perfons, to latisfie their concupiscence : Otherwise no question but the musike of voice or instrument, private or publike may be used for the excellent effects of it. The holy men of Go w having used it, Elishah, David, yea, the Lord having ordained it under the Law to be used for fome reasons in His worship, and finally all things, neither good nor evill in their nature, being pure to the Pure, Tit. 1.15. And the Apostle bidding even in Psalmes awake the Spirit, as well as in Hymnes and Songs; Pfalmes noting out notes founded to muficall inftruments. Provided alwayes, that the things fung, the marter be profitable for edification, to minister grace, the end, Go o's glory: if our eating and drinking, much more our mulike.

often wicked, wretched and carelesse men may swimme in all outward Prosperity: For what kinde of men were those who had so liberally vouchsafed them the comfort of the creatures of God? and they should have been thankfull, and carefull persons to please Go D; but nothing lesse: they are such as quite forget Him, and abuse His loving kindnesse. Isb notably amplifieth this, Isb 21.

v.1. to the 13. And we may see, Ast. 15. How Go D did fill their hearts with food and gladnesse, who walked

in their owne wayer. And the Scripture is plentifull in paynting forth the prosperity of the wicked. The Lord having in it many purpoles, as.

I To shew His goodnesse, which appeareth to every one that hath eyes, when He is fo kind to the unkind.

2 To shew His patience and long lafferance, and that for the further manifestation of His wrath and power, when this His long sufferance is abused; for then wrath is more manifested, in regard the measure is encreased, and power in bringing downe such who through His tolleration grow up to be fons of pride.

3 Togive them a call to repentance.

4 To win Himselfe plentifull restimony of His justice, in proceeding against them and their unrighteousneile.

I Notto grow fecure and bold on this, that we are in Vfe. Gods speciall favour, norto clappe our winges and crow of our outward prosperity, as if we were the only belovedof God, if so, we take our marke amisse; for no man canjudge of love or hatred by these outward things: for

all things come alike to all.

- 2 Not to suffer our eys to be dazeled with the gliftering Vfc. pompe of outward condition, nor our teeth to water after the wickeds abundance : but to know that they are in slippery places, that he may cast them downe. Pfal.73. Like fat ware for the shambles: And that the little of a righteous man is better then the abundance of many rich; In regard both of G o b s bleffing accompanying it, and the contentation of minde which godlinelle bringeth with it.
- Dod. 4. Observe further : What is the companion of excesse; Even security, a secure forget fulnesse of the workes of God, either prefent amongst in , or imminent over m. I will shew

you the truth of it by Scripture and reason, and make the use of it to our felves.

This is a companion of riotous merriments and pleafures, the forgetfulneffe of God, of all dury, but especially of his judgements: This people, they followed the wine, filled their eares with muficke, and together with this were altogether carelelle of G o n s worke, both which had beene amongst them, and which was threatned: God had (as he speaketh after) already exercised great judgements, that the senslesse mountaines would have smoaked with lesse indignation; God had suffered their Citty twife to bee spoyled : God had suffered civill commotions amongst them, which are more intollerable then open hostility. God had threatened them with further judgements, as in the second and third Chapters; yet they giving themselves over to all licentiousnesse, neither consider that which was already come to palle, nor that which was menaced; reaching us how with excessive courses they lull us and bring us to fuch a lethargy, that all Gods workes prefent or to come, are cleane forgotten; these we may see joyned hand in hand from verfethird to the feventh, forwhat was the effate of them that lived fo riotoufly ? this was their condition, they put the evill day threatened by Gods Prophet, farre from them: and they, for all the breaking of loseph, regarded not Gods worke present, nor cared for after-claps: And so our Saviour letteth us fee what went as a companion with the riot of the old world, even meere ignorance of the worke of God ; fo often threatened by Noah that Preacher of righteous nelle; they eate , they dranke, marryed and gave in marriage, and knew nothing, untill the flood came upon them. It may be prooved likewife from the effects of excelle?

Vfe 1.

For first, what doth it? It taketh away the understanding, for what saith the Holy Ghost? Hose. 4.11. Wheredome and wine, (the excesse and intemperate use of it) taketh away the heart. It infatuateth the wisest: as Saloman saith; who sever is deceived in wine, is not wise: now that which taketh away the heart and wisedome, must needes take away the fight and conscience of Gods workes; for this is a principall part of wisedome to see a plague present and imminent, and so to hide our selves. Prov. 22.3. A prudent man foreseeth the evil, and hideth himselfe; but the simple passe on and are punished.

Secondly as it taketh away the understanding, so it bringeth a brawne and a hardnesse upon the heart, that a man doth carelessly contemne Gods worke, though it be againe and againe reveiled: It putteth on a steele cap, and maketh one a mocker, as the Holy Ghost saith in this regard, wine is a mocker; and therefore when God calleth to fasting and covering with ashes, and baldnesse; these luxurious ones, they call for meates, drinks, myrth, and musicke, deride the Lords threatnings, as if heshould forewarne that the plague should breake forth shortly, and some should spit at it and say; well, let us ply our company while the time lasts, wee shall have a plague shortly. These cleere the truth, that excesse and security in regard of Gods workes goe together.

Now for the use.

It letteth us fee the swinish unthankfulnesse of the world, when they most highly forget when He openeth His hand most liberally; years in a glasse wee see our owne faces; for what is our owne condition in the midst of peace, of plenty, of liberties: We consider not the worke of Gods hand, wee behold not His mercies, His judgements, and His workes of wonder displayed

played throughout heaven and earth: wee thinke not of his hand abroad, at home, of the threatnings of his law, which will certainely overtake the impenitors breakers of His Covenant. But well may the Prophets speech now bee taken up; Woe to them that eate and drinke, that so neattle themselves in the things of this life, as to forget the worke of the Lord. Woe against other that securely goe on, they shall be destroyed, and not built.

It teacheth us our duty, that as at all times, so we must be most carefull over our soules in the midest of Gods blessings; abundance and security are companions; therefore we must take heede that in the midst of Gods bounty, we do not forget Him. This did the Lord oftentimes give in charge (as an evill he would have his people take heed of) that when they came into that good land Deus. 6. that slowed with milke and honey, and all abundance; that they should not forget the Lord their God that brought them thither. And this is one cause which chiefly pulleth down judgement, because God is not feared in the midst of our plenty. And because it is hard to keepe our selves in any fort in the use of Gods Creatures, I will give you three rules this way.

we are ashamed to confesse our infirmity this way, and some not begging grace at the throne of grace are denyed it. The holy use of the creature is obteyned as by faith in Gods word permitting them; so by prayer: and

we should looke after thankesgiving.

In the while, wee must labour to keepe a watch over our soules; if that be quite broken, there is enterance for any enmity: the world thinkes it is too heavy, not to have time to eate their mente; but the Scripture tyeth us to take heede at all times, especially such as are most dangerous.

Doct.s.

member Belfuszaur: when he was intemperately saroning in the golden vessels of the fanctuary, sodainly there appeared a hand writing upon the wall that made him to quake and tremble every joynt of him: remember the diractives, Pfalme, 78. 29,30. While the meate was in their mouthes, the wrath of God came upon them to the atmost. And because notwithstanding prayer and watchfullnesse, it is a hard thing to cscape as wee should and desire:

felves so some as wee are got apart, wee must challendge our selves so some as wee are got apart, wee must acknowledge our great want of duty, and shew the Lord that Lambe of His who is our propitiation: thus did holy sob, knowing how hard a thing it was for his children in banqueting to hold an even course, hee therefore offereth presently sacrifice; for it is as hard as to tread on

coales without burning.

In the last place observe: What the carelesse neglect of

Gods workes brings, it canseth judgement, when men will not acknowledge Gods hand, and stand in seare of things threatened; but proceed securely; then they call to them-selves speedy destruction. He that seeth, and so acknowledgeth the evill present or to come, he hideth himselfe, but he that is soolish and doth not behold nor consider this, but goeth on, he is punished. Consider this (saith the Holy Ghost) least I teare you in peeces, and there bee none to deliver you; teaching us, that not laying to heart Gods worke of judgement threatened, it causeth God to be enraged against us, and so to bring down judgement. Who so feareth, it is well with him; but bee that hardeneth his heart, that is, carelessy passeth over the words and workes of God, the same man shall sodainly fall into mis-

chiefe:

chiefe : because these did not consider His worke, but were without all effectuall knowledge, therefore behold here, their judgement fleepeth not. The old world, when they would not be brought to know and confider the worke of God denounced, what enfuerh ? the flood came on them before they were aware. When men will . cry, peace, peace, then evill fealeth on them at unawares. Neither is it to be wondered at ; for the judgements of God and evill dayes, they are as pits and snares.

Now can a manthat is blind walke among ditches, and not fall in ? goe amongst snares, and yet not be intangled no more can the wicked whose eys are blind, be hold the light of his judgements, or possibly escape them.

Now to apply it. What ignorance is amongst us of Vie. the hand of God past, of judgements threatened ? what want of knowledge in those that can literally repeate them, the hanging of it thus extraordinatily, besides the custome of former visitations we all reade. Things have a time to come, and must have a time to goe in. flead of that threatened, though we mend not our waies; yet we thinke, God having dealt thus roundly, is of fuch mercy that he will proceed no further:it being thus that we will not confider his worke, that there is no knowledge of it; what can we looke for, but that further plagues should bee hastened? These not considering Gods worke, what followeth ? because of this that therewas no knowledge, therefore they goe into Captivity.

2 We might observe here : That ignerance of God, and

of his wayes, shall not excuse us from judgement.

3 That even the people of God, those that are professed his. people, may be without knowledge of his workes, either literall, or effectuall; as many amongs me.

chiefe a because the effectual knowledge, wherefore because and the control of the works, but were suit board and effectual knowledge, wherefore be hald because about a suit can be proved and the control of the contr

Now can almost his ball nd val fare and the ascolour fall in a goe among himses, and y tenot be intengleds not not accoming while lead wheal ever are blind be hold drelight of his judgements or perfolgress perform.

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IN ELECTION STREET

### THE DOCTRINES CONTAINED IN THIS COMMENTARY.

Any who entwardly are worshippers of Go D, Dotte. have no inward obedience. How many wayes Go D bath and doth feake to His people.

2 .Oftentimes the Lord in judgement suffereth the wicked

to goe uncontrolled.

our God is a God of long-suffering, though provoked by finners.

4. The wicked abuse God's mercie and patience to carnall fecuritie.

5 When wee promise our selves most security, then the Lord's reckening is neerest as hand.

6 God hath His time to pay home the sinnes He forbea.

retb.

7 Ministers must not onely show the doctrine of mercy or judgement, but alfo apply it to the hearers.

8 It is our dutie not onely to heare, but to minde and medi-

tate on what we heare.

9 Not onely pleasing things, but sharpe reproofe, as occasion requireth, is to be received.

10 The

#### THE DOCTRINES.

10 The hypocrite is a forgetter of God.

11 God's judgements threatned, are avoidable by repen-

12 God's judgements earnet bee prevented by the impemitent .

13 The godly worship God in spirit, and so please Him.
14 True worshippers of God are pleasifull in thankes gi-

15 Every true morshipper of God must walke carefully. 16 The Lord uphaldesh and delivereth such as walke uprightly.

The end of the Doctrines.



### THE TERROVR OF GOD DISPLAYED

against carnall secu-

#### Vpon P s A L. 50. Verfe 21,22,23.

Vansalike thee: but I will reprove thee, and fet them in order before thee.

VERS 22. Obsonsider this, yee that forget GOD; lest Iteare you in peeces, and there be none that can deliver you.

VBRSB 23. Hee that offereth praise, shall glorific mee: and to him that disposeth his way aright, will I show the salvation of GOD.



His Psalme (beside that which is placed in way of Preface) containeth a double doctrine:

The one instructing the godly in the true worship of GoD, shewing what it is.

I Negatively, to the fourteenth Verfe.

2 Politively, Verfe 14, 15.

B: 2

The

The other is a reprehension of the wicked, their hypocriticall words, wicked deeds, and impious hearts: And because hypocrites will not easily be started from their holes; therefore he proves this their wickednesse unto them.

1 From the obstinacie of their mindes, v. 17.

2 From the wickednesse of their deeds, v.18.

3 From the wickednesse of their words, Verf.

4 From their impious hearts, thinking the Holy One of Ifrael like unto them felves.

In the one and twentieth Verse he setteth downe the height of their impieties, that they were secure not withstanding all their courses, which is amplified;

By the occasion, Go D's silence; set downe by the object, their wickednesse: These things

bast thou done.

The second thing in the Verse, is a Commination, I will reprove thee, and set thy sinnes in order before thee.

yer.22. In the next Verse the Prophet commeth to apply his denunciation by way of exhortation; Oh consider this: which is enforced by the End; lest I seare you in peeces.

and that by way of prevention: for when as these who talked of GoD's Statutes, and boasted of His Covenant, are so shaken up; the chary and tender conscience of many a true, though weake Christian, would begin to suspect himselfe, and say; Is it not I, am not I here reproved! Now the HOLY GHOST taketh these weake ones by the hand, laying downe both their acceptance with GoD, and the great reward of every one truly obedient. As if he should say: Be not you who

who are true Ifraelites without any raigning guile in your hearts? Be not you discouraged by any thing spoken; for such who from their hearts praise Him, they are true worshippers, G o p is honoured in them; and such who are not only Church-men, but looke to their wayes, such shall not be reproved, but see my salvation. This I take to be the true connexion of this Scripture.

Now we must fift a little the words themselves, that the ground of the doctrines following may be more

apparant.

Thefe things Looke from the fixteenth Verfe down-

ward, there you shall see the

Things done.

Thou Thou who could stalke of my Statutes, and speake of my Covenant [thou] in thy minde, word and deed hast warped, spoken and acted wickednesse, [thou] that hast stood up, and preached in my Name [thou] notwithstanding the dignity of thy office and ability of parts, [thou] hast committed all this villany [thou] hast slandered, [thou] satest and spakest against thy brother, &c.

And I held my tongue I was filent: Silence is attributed to GoD in respect of the effect: for as a man if he keepe filence when one maketh a request, or when one doth any thing whereby he is exasperate, he neither grants the one, not revengeth the other: So the LoRD is said to be filent, when Hee doth not distribute blessings, which is His answer to the Prayers of His children, and the curses and judgements, which is His language in which He answereth the crying sinnes of the ungodly.

The phrase noteth thus much: that on Go b's long-

עדה

Summe.

Det.

fusterance, the wicked thought Goo to like of them, and that He agreed with them; Saint Paul begging of the Galathians the uniting of their mindes, uleth this Gal. 4. 12. phrase; Be yee as I am, for I am as yee are.

The third confideration is, how that as they came to this pitch of fecurity, Goo breaketh filence, and threat-

neth them : thefe two goetogether.

The fourth is, the thing threatned, the convincing of them, and the mustering of their finnes against them to their confusion, unlesse they were prevented by repentance; the Hebrew word fignifying to reprove by argument, as well as by correction; or it may fignific to range, or martiall forces in battell ray.

So then the fumme in few words is thus much :

Asif he should have faid:

"Thou who were not behind hand in outward worship, thou hast lived in disobedience, and I have been nations writing the returns society."

"have beene patient, waiting thy returne, seeing if thou wouldst come to repentance, I have

" not runne upon thy necke to destroy thee, as justly I might: But thy poyfonfull heart tooke

" justly I might: But thy poylonfull heart tooke coccasion by my long sufferance to grow secure,

" and carelesse, and to blesse thy selfe as one of my favourites: But seeing thou art at this passe,

"I will now awake against thee, and will make

" thee to know, that thou shalt certainly be rec-

" koned with for all thy misdeeds.

The first Doctrine hence to be gathered, is this:

Many who entwardly are wershippers of God, yet have no immard obedience: This all ages have proved, Esay 58.2,
3:4. Exek.33.31,32. So other of the Prophets complaine of them that would go up to Gilgal and transgresse: though their worship was bur superstition, yet they un-

der

der a pretence of that would goe on more freely in their wickednelle.

The reason is plaine, in the visible congregation there Reason are alwayes hypocrites. Ierem. 7.4. Such as cry, The Temple of the Lord, the Temple and our Savious teacheth it; and we in the evening, may, in the shutting in of the evening of the world, are to have them most

plentifull, 2 Tim. 3. 1,2,3,4.

This helpeth us to fee the truth of that fentence, that Pfe 1. few shall be saved; nay, further, though Israel were as the sand of the Sea, yet a remnant onely shall be saved: If all professours should be saved, that might be true in some sense, sew saved; for Turkes, sewes, and other heretikes in soundation, are many more: But of those that professe C n n 1 s r, sew are saved, when the most walk without true obedience and holinesse, without which none shall ever see G o n here, or hereaster; sew therefore to enter.

Wee must hence be exhorted to examine our selves vse whether we are not such as these: If we have no better patents than that we come and partake in outward ordinances, it is woefull with us, these are sig-leaves which shall never cover us: Let us therefore search seeing wicked ones will come to the outward ordinances, let us be that inwardly, which we would seeme to be outwardly. Hethat is a ten in heart bath praise with God: If thy Rome heart be circumcised, though thou canst not doe, as thou wouldst, Tet thy inner man delighteth in the Law of God, Rome, thou are happie and accepted with God: Otherwise woe belongeth to thee. Nay; I will speake more plainly, and marke it; if thou hast not a desire honestly to obey God in all his Commandements (the best of us in comparison get no more here) if thou hast not this;

though

though thou pleadeft to CHRIST, LORD, I have beene a diligent Church-man; it will not ferve thy turne: though thou fay, I have had a good fancie to the best men, it will not doe; though thou fay, I was contributary to a Preacher, it serveth not : Nay, if thou could'ft fay, why Long, I have flood up and preached in thy Name; for all this CHE IST hall fay to thee, Depart, who asked thefe outward things at thyhands, without the inward ? Then art a worker of iniquitie, I never knew thee. O then awake you that have contented your felves in some outward things; commune with your hearts and fay; What doe I meane to content my felfe with going to Church, and being indifferently honeftly minded, and talking a little of fome point farre enough oftentimes from the heart ? Loc. fuch goe thus farre who doe thefe things here named. who yet shall never see GoD; Why doe I set downe my rest in a state which is damnable? Give your temples no reft till you finde a law in your minde defiring to walke with Go D in all His testimonies. I am affraid this point fitteth too neere to many. But if wee have a wound deceitfully skinned over, we had rather have it opened and anew gaged and dreffed, then that for want of due furgery, we would be difmembred: So if you have fuckled your foules with vaine hopes, and falved them over hastily; it is more wisdome to cast backe the cure, than to make your felves recoverleffe, and perish everlastingly.

Now let us proceed, and fee what God doth while Sod fpea- men walke thus : I was filent ] that's marvell the Lord resording could be fo: For understanding hereof, know; God fometimes hath and doth use to speake extraordinarily, or ordinarily : Extraordinarily and that outwardly :

(1) By His owne voice immediately, so He spake to . By Himdam, Noah, Abraham, &c. (2) By His Ministers extraordinarily called, as by Efay, Ieremie, Ezekiel, &c. Who By Probegan their Prophecies, Thus faith the Lord. The Word Phets. of the Lord. (3) By His workes of mercy, as in the pre-By workes fervation of Neah, Let, Mofes : or by His workes of of mercy. judgement, as in the destruction of the old World by a floud, of Sodome and Gomorrah, by fire and brimftone; which were unto them, and to their posterity the cleere expositions of Goo's Nature, of His wisdome, justice, power. Then did He feake unto them in his wrath, &c. Pal. 2.5 Sometime God speaketh inwardly by His Spirit, which is by a divine motion of God put into the heart, whereby we are made partakers of the divine Nature : through this we heare a voice behind us, teaching, instructing, comforting; correcting, flirring and moving in all the faculties of the foule.

Coutwardly. Ordinarily, the Lord speaketh, and that Inwardly.

SWorkes. Outwardly, by His Word.

Creatures, which teach and declare the glory and excellencie of His handy worke, Pfal. 19. His eternall Power and God-head.

Mercies, His bountifulnesse and patience.

By His Workes,

and they are His Indgements, which are the punishments of finne, and are but corrections in His children intending their good; but plagues in the wicked, ferving for their everlasting destruction.

Againe.

7.

Againe, the Lord fometime speaketh inwardly, by ftirring up the confcience, and making it active to tell a man of his finnes, and of the judgement due for them. Thus you have heard how many wayes the Lord ufeth to speake unto men ; and doubtleffe the Lord spake to this people after all these wayes; at one time or another. But to come to the point :

Observe hence: Often times the Lord in just judgement Doff. suffereth the wicked, notwithstanding their iniquities, for a certaine space to goe uncontrolled, and to fill their bellies with

Tobit. 6. the pleasures of sinne. Hence it is that lob faith; Thetabernacles of the wicked profeer, and they are in safety that provoke God : Reade at your leafure the 21 Chapter of lob. from verse seven to the end of the Chapter. And the Prophet David Pfal. 73. which may be in stead of many proofes. Whereby you may fee and plainly perceive that it is an ordinary course with G o b, to give the wicked play, or if you will, (law) as we fay, when he is purposed notwithstanding to overmatch them, to their everlasting overthrow. And therfore saith Salomon:

Eccl. 8.12. Though a sinner doe evill a hundred times, and G o prolong his dayes ; yet it shall goe well with such as feare the Lord. Againe, lob 20. 6. Though his excellency mount up to the heavens, and his head reach unto the Clouds; yet he shall perish for ever, like his owne dung : by which lob theweth that God dealeth with the wicked as a Faulkener doth with a wild hauke in her cryans or a long line; he suffereth her to Ay and mount up to the clouds, but hee bringeth her backe againe and makes her fettle upon the dunghill whether the will or no: The Tower

of Babell went forward, they built and went to worke, but you'know what followed. Shemei curfeth David, David held his tongue, and fo doth God too, &c. David

commits

commits adultery with Bathsbebah, God held His tongue a long time, but after reprooved him by Nathan. What should I multiply examples? It is an experienced truth, that as a plague or mortall disease lyeth lurking sometime for a great space before it shew it selfe in the grimme visage and countenance of death; or as a corne of gunpowder throwne upon a thing moderately hot, lyeth still as a dead sparke untill the heat be augmented, and then it kindleth like brimstone, and in the end shootenhinto a sodaine slash: So the fire of Gods anger for fin is sometime kindling a long time, and is inwardly conceiving, before it shew it selfe in its compleate act.

The reasons hereof:

Hereby he exerciseth, correcteth, and tryeth his children: so hee permitted the vncircumcised Goliah, for the exercise of David; the Asyrians to correct the Iewes, the blustering whirle-windes, fire from heaven, the theese, and the Divell, and all for the tryall of 10b.

By this meanes, as by a cord of love, to leade the Reaf. 2. wicked, or as a trayne of kindnesse to allure them to repentance. Ram. 2.4. And in deede it is a very forcible engine to breake a stony heart, and to make it relent, when a man domineereth over him that humbleth himfelse, and howsoever the goodnesse of his cause, goeth his way, and saith nought.

For the further conviction of the wickeds conscience Reas. 3. in the time of their just visitation: For (alas) when they are arraigned before the tribunal seate of him whom they have thus contemned, what can they say for themfelves, why sentence should not passe upon them? Goe see cursed into everlassing fire: they have beene spoken

unto,

unto, and perswaded by all arguments of love and kindanesse: the plentifull and admirable quality of Gods creatures have concluded both love and seare: His profers of pardon in C x x x s x have prevented all objections of unmercifulnesse, and his long silence in regard of that terrible voyce which he used in publishing of the law, taketh away all complaint of cruelty, of rash and so-daine proceeding: We respected not to know him, we gave our affections from him, corrupted his worshippe, blasphemed His Name, reviled his servants; and yet for all this G o p sayd little, nay, rewarded us good for evill, continues His savours and former bounty toward us.

toward us

Reas. 4. In the justice of G o D to make our sinnes beyond measure sinsult: for this is a most dangerous rocke, I meane our escaping, that when we doe evill, and escape in evill, not to feare the evill we have done, nor him that shall judge the evill. It is the greatest token of Gods anger, to let a man thrive in ill doing; yea to be long spared without correction, when we provoke God to it by our disobedience: looke we to it, there is nothing puts us to more hazzard of being hardened in sin, then the very elemency of God that smites us not presently for it when we have sinned: and therefore the Apostle speaking of the despising of Gods patience, saith; But thou Rom. 2.6. after thy hardnesses feart that cannot repent, treasurest up

after thy hardnesse of heart that cannot repent, treasurest up to thy selfe wrath against the day of wrath: by which we may easily perceive, that as the floods are increased by the drops that come from heaven: So sin is magnified, and made great by mercy, and becomes unexcusable. Notwithstanding all this, it is to be observed, that God in horrible judgement speakes somtime to wicked men, even in this life; either presently upon the committing

of some specials sin, or else, holds his peace for a great season: Lots Wife presently was turned into a pillar of salt, Pharaoh diversly plagued, Gehezi sodainly stricken with a leprosie; and this to declare his justice sensibly even in this life, for the godlyes preservation, instruction, consolation: Howbeit for the most part God takes another course, where he punisheth one man in this life, and hangs him up in chaines (as it were) by the high way side, for every man to see, and take heede of, whole millions he suffereth to sleepe in their sins to their dying day, and never disturbeth them with the loud voyce of his fearefull displeasure.

It teacheth us, not (as the manner of some is) to clap vs is our wings, and crow of our outward prosperity. It is an ordinary thing with God (as you have heard) to exalt him whom he purposeth to bring low, and to throw downe him whom he purposeth to exalt. It is not with God as with men, who put downe the prisoners into the hole whom they meane to execute: for hee sets them upon the throne sometimes whom he intends to reject; as is manifest in Saul, and other Kings of Indah and Ierus alem. Therefore let us not flatter our selves in the midst of our abundance of peace we doe enjoy, but take heede every man to himselfe; for if wee goe on still in sin without rebuke, without reproofe, and the Lord still keepe silence, and wee finde all well, nothing amisse, there sin rides post to the gares of hell and destruction.

It may serve for a patterne of imitation, to reach us Vse 2.

patience towards all: for if God sometime hold his

peace notwithstanding the multitude of wrongs offered
him by a worme of five foote long, whom hee hath

made; how much more ought wee wash Christian

Connivency, to close up our lippes at those private

wrongs

wronges which corrupted mindes doe fometimes

profer.

A third point of observation from hence is: that notwithstanding the wicked thus goe on in a secure contempt of Gops judgements threatened, yet the Lord is filent, holds His

tongue and faith nothing.

Det. Observe hence: That our God is a God of long Suffering, though provoked by sinners: This truth our text familiarly prooveth, the Nature of G o p is fo described: Exod. 34. 6. The Lord, the Lord, mercifull and gracions, long suffering, &c. His administration hath confirmed it from generation to generation; Go b is a Gob of mercy, and readinesse to forgive, slow to conceive a wrath, full of forbearance : How hath the Lord shewed this in all ages ? all the Gentiles lived in their heathenish idolatries for thoulands of yeares, he saw them and regarded it not : Which connivency of God is to bee understood not only of suffering them without meanes, but also of not punishing them with temporall judgements; for though his wrath was sometime reveiled

Ad.14.17 from heaven, yet commonly be did good to them, and filled their hearts with joy and gladnesse. Ezek. 4. 5. You may fee how the Lord did forbeare the Israelites for the space of 1390. dayes, before he cast them out of his fight, burdening him continually with their spirituall fornications. Looke at Indah in the time of Iofiah; when they had strooke a new covenant with God, yet they walked under pretence of that in all ungodlinesse; neverthelesse the Lord did filently forty yeares beare with them, before he did caft them forth of his fight. Yea wee may shew this truth neerer home; though in England there are many things to bee rejoyced in, yet

looke

looke into the body almost of every people, what fogs of ignorance, pride, covetousnesse, blasphemies, drunkennesse, prophane swaggering; these runne downe our streets like waters; yet loe, what deepe silence the Lord keepeth; what Christian heart can but stand in admiration of the great patience of our God? Famine, pestilence, sword, the Lord speaketh not in these languages against us; peace, plenty and prosperity doe follow us: Nay how many here present amongst us may exem-

plifie this truth ?

Take a furvay of your felves in your confciences: though thou art one that presentest thy selfe here, yet is not thy life full of coverousnesse, full of pride, and full of carelefnesse in regard of the meanes of salvation, full of uncleannesse, which his eyes are too pure to behold ! I know that many must say, I know these things by my felfe; yet thou feeft the Lord hath not run upon thy necke, caused visible judgements to seize upon thee, thy place hath not spewed thre up as an evill of his Ifrael: Thou art in health, yea and it may be thy credit covered; what is all this but the filence of the Lord at thy finfulneffer To leave those that are without; which of us that are his children, may not confirme it, that when we often grieve him, yet he keepes filence ? Have we not all an ill tongue of corruption some way so deep in the bone, that it is still present with us ? Some of fingularity and vaine glory, fome of love of the world and worldly preferments, fome of intemperancy, fome of hastinesse: yet the Lord beareth our manners or rather our unmannerly rudenesse; he thunders not, chides not, nor contends not with us.

It should perswade us to repentance; knowest thou not Rom. 1.5.

Vse.

red to this day, having so often offended my God? nay having put out the light of conscience that I might commit sin with greedinesse? Hath Gods mercy prevayled so farre, that I am not yet consounded? Doth His longsufferance let me see this day of repentance? Surely I will provoke him no more. Those are degenerate natures which are not allured with kind intreaties; even so we shall shew our selves very bastards, if Gods goodnesse doe not affect us, and thrice happy are wee that make this use of his forbearance; for then the longsuffering of God, it is salvation, it was that we might not perish but have everlasting life.

This must teach us, seeing not to see, and hearing not still to answer. Eccles. 7.21. Give not eare to all the things men doe speake, least thou heare thy servants cursing thee: Even as God, that his justice may be more manifested, doth forbeare, even so wee for the edging of our re-

proofe, must a while use tolleration.

Therefore thou thoughtest I was like thee] Now we are to consider of the thought it selfe, and that is this: the Lord held his peace, and punished not, therefore the wicked thought him like unto themselves. It may bee supposed that the wicked thought God like unto them.

In consenting Allowing of their sinne in to them by judgement.
way of Concealing it in affection.
Dissembling in regard of judgement threatened.

In judgement a man thinkes God like unto himselse, when he fathers an opinion, or justifieth the lawfulnesse of any thing through the Name of God, whenhis Word doth disclayme it, and avoucheth the contrary:

Vfc.

So Corah and his company, upon a falle ground of holinesse, conspired against Moses and Auren, gathering in Gesto be an abettor therein: Numb. 16. So Maron and Miriam murmured against Mofes, and brought in God for their warrant, What ? buth God poken only by Mofes ? Numb. 12. Hath He not poken by us alfo? So the lewes crucified CHRIST under colour of the Law : Wee have a Law, (fay they) making God to be confenting to the killing of that Holy One. Thus Papifts, Heretikes, &c. alleage God out of His Word, justifying and approving their blasphemous opinions. Thus many carnall and loofe livers infer God as a backer of their loofe and dissolute lives. O saith the man of Paint, (I meane the diffembling hypocrite) It's God's will we should goe to Church, say our prayers, and then no doubt all shall be well: Marke, how hee placeth the true worship of God onely in outward showes, and faith in effect, that God is just of his minde. The prophaner of the Lord's day thinkes to keepe it well, so that hee doe no bodily worke, and alleageth the words of the Statute, in it thou halt doe no manner of worke. The covetous Viurer excufeth himselfe by helping the poore, and lets not to prove God to be of his mind, that fome usury is lawfull: Thus finfull man accounts God to be one of the number, and blasphemously thinkes Him, in his finfull errors, to be just of his opinion.

In affection man imagineth God consenting, when he supposeth him carried with such sensible delights as inferre passion unto the hearts affection: thus King Saul and the people spared Hagag, and the better sheepe and oxen, and the fat beasts and lambes, and all that was good, thinking that God would take as great pleasure as to have them offered unto Him in sacrifice: Thus the

Philistims

& Sam, 6. Philiftims put their golden mice into the Arke. So Pa. zah in affection stayed it, imagining God herein alfoto have beene delighted. In like manner the boone companion joynes God and good company together: The theefe gives part to the poore, to the end he might ftop God's mouth, by making him accessary : And looke how man is affected, hee presently impleadeth upon Go p, and enforceth His Word in some regard or other to rectifie it : What (I pray you) is this, but to think God like unto our felves! Looke where we love, we authorize it under pretext of God's liking; and where wee hate, He must be said to hate also, although it be the very dearest of His children. God's curse and mine goe with him, faith the malicious wretch: Note, first God, then himfelfe; But indeed he ferambles, and layes hold on God, to the end He might draw His fword to fuborne the quarrell of a wicked heart, taking it Ex concesso, that He conferreth unto him in his vile affection. It is the just judgement of God upon him (faith the wicked and malicious wretch) when he hath utterly impoverished an honest heart.

Marke, in hatred of God's truth, he hath spoiled his brother, and yet hee is not ashamed to produce God as the Author. Thus still they gather in God to cast in His lot among them, and will needs have Him as bad as the worst of them: A fearefull estate of a people that dare presumerashly to lay sin unto the charge of their Creator, and to accuse Him of those crimes, which yet never entered into His soule. I thanke God for my drinke, saith the drunkard, and I for my wealth, saith the ravening oppressour: thus both of them make Him accessary, the one to drunknesse, the other to theevery. Come on a God's Name, have at all (quoth the Dicer:) well,

you may thanke God for this good lucke (faith his partner) and either of them at the best imply God consenting
to this unlawfull game. Come wise, lets be merry and
praise God for all, I have had a very good market to
day, when as he hath imployed his whole wit in coozenage and knavery: what is all this but to credit their villanies with the Name of God, as counterfeit coine with
the picture and stampe of the Prince? An horrible impiety, thus to defile the Name of that Holy One which
abhorreth the least touch of thy uncleane nature!

The third point wherein the wicked affimiliate and liken God unto themselves, may be thought to be lying and false diffimulation: and therefore to cleare God in this respect, we finde it recorded Numb. 23. God in this respect, we finde it recorded Numb. 23. God in this respect, we finde it recorded Numb. 23. God in the same, that He should be. Now man is a lyar himselfe, hollow, hypocriticall, and out of measure deceitfull, and therefore he thinketh no lesse of God. For as in the thing which hath shew of goodnesse in us, we are hardly perswaded to thinke any comparable unto us; So strong is our conceitednesse: So on the contrary in that which is evill, we are quickly induced to appeach others, and to commend our Last unto them as besitting their foot, even God Plimselfe in one respect or other not exempted.

But in what matter chiefly doth corrupt man fup- Queft's pose God like himselfe in regard of lying and diffem-

bling:

Why, principally in respect of His promises both of Answer mercy and of judgement; and that especially through the incredulity of nature shut up in unbeliefe, which in no wife giveth credit unto things supernaturall, but is onely directed in all her conclusions by premises, experimentall, and of sensible apprehension: Now the Do-

2 ctrine

ctrine of the Gospell is in reason impossible, as, that a man should be borne of a Virgin, crucified, dead; and buried, and rise agains the third day, &c. and therefore scarce one among many (notwithstanding their vaine profession) doth verily believe so, and that among an hundred which believe the it, hath a spirit above Nature, which conferreth the faculty of believing: all the rest set it downe for a truth, that God is a lyar; as Saint John saith, He that believe th not, maketh Him a lyar.

Againe, tell them of Goo's fearefull judgements against sinne in this life; either they believe it not, or if they feele it, yet they ascribe it unto the meanes, and will not acknowledge it in any hand to come from God; nay, rather they will lay the Divell in fault, though the thing be never so plaine and evident: As for the story of hell fire, that is but a fable; or if they believe it in the history, yet as some that are perswaded that Christ is a Saviour, but not for them: So doe they believe that there is a hel, and place of destruction, but not for them. Tell them out of Goo's owne mouth, that the feare-

Rev. 21.8. full and unbeleeving, the abominable, and murtherers, and all lyars shall have their part in the lake that burneth with fire and brimstone: Tush (say they) Go D is not so severe as you make Him; they are ashamed in expresse words to give Him the lye, yet they doe it in effect, and clude His justice with His mercy, as though they would fet Him at variance with Himselfe, and make Him change with the Camelion, upon the opposition of their owne dissembling fancies.

Besides this incredulity; another reason to persuade men that the threatnings of GoD are neither so nor so, and so consequently that Hee is as very a lyar as our selves, is (to follow the steps of the HOLY GHOST in this place) His patience towards the wicked, in that He suffereth them (as David saith) to goe on in continuall prosperity unto their death; in so much that hereby their hearts are hardened, the eyes of their mindes blinded, their heads giddy, through a spiritual drunkennesse, and by the strength of their inward lusts, and effectual operation of Satan, they fall to open insidelity, and contempt of Go D's Word, and so runne head-long to their owne destruction.

Thus you have heard in what respects the wicked

Suppose Goo like unto themselves.

Come we to the point : Go p keepeth filence, the

wicked heart faith, He is even like him.

Obs. The wicked abuse Go D's mercies and patience Dati. to carnall-fecurity. Because fentence is not executed againft Eccl. 8.14 an evill doer peedily, therefore the heart of the fons of men is fet in them to doe evill. Because men commit evill and escape, they see no hurt come of it, therefore thinke none will come; hereupon they grow fecure in fin, and feare not the punishment of finne: whereas in truth no fooner is the fircommitted, but there is fowen the feed of a mans wee and milery to follow after it. A man that runnesupon the score, albeit for the present, it feemeth easie and pleasant to him, yet in the end, when it comes to a reckoning, it breakes his backe. This connivencie of Gop, that striketh not immediately upon the act, brings men to the roofe of their iniquity, and the ryot of excelle to commit finne with greedinelle. See what those merchants in Zephany were come to, They Zeph.1.13 were frozen intheir lees, that is, had lived in their finnes peaceably, and prosperously, not knowne affliction, which doth powre the foule from veffell to veffell; this is their fecure voice, Tufb, Go a will neither de good non. il,

Vfc I.

Víez.

il, He lives well enough, and will let us alone. Hof. 12.8. Ephraimfaid, I am become rich, I have found me out fub-Bance, in all my labours, they shall finde no iniquity in mee, that were sinne. This is the guise and property of sinfull hearts tobolfter out themselves, by reason of Go p's indulgence: Let mercy be shewed to the wicked, yet will hee May 26. not bearne righteen fresse in a Land of upright nesse; nor will

10. he behold the Majefty of the LOED.

Let us enterinto our selves, and examine our selves, how many there are who thus abufe Go o's goodneffe, and make His patience a bolfter to their licentious and finfull convertation. We are in as good countenance, we are as well liking, wee are as wealthy, weelive at as much hearts eafe; and no doubt but Go p likes as well of us as of them with all their precisenesse. What is this but God's filence, and their fecurity ? Well, take heed of after-claps, for what is the end of ingratifude, Roma. s. and abuse of God's patience? Treasures of wrath must be

opened and powred out upon that foule.

This may ferve to confute the carnall conceit of most men, who from the continuance of health, peace, and prosperity in outward things of this life, inferre a falle conclusion of God's love and favour to themselves as bove others: O thinke they, it cannot be that we which are the chiefe of the world, which possesse the earth, who command the Creatures; we which enjoy wealth and health, &c. free from the rod of God, when others feele the weight of His hand, and roare at the stripes of His wrathfull dispeasure, yet we are exempt from such whipping cheere: Such correction befitteth people of meane condition, and their beggarly brats, whose nests are made of dung and clay; as for us, our houses are without feare; mounted up to the heavens, feparate from the common

common almelmen of the earth, entire within our felves: Thus they stretch out their hands against God, and make themselves strong against the Almighty: But what faith Tob? Hee bath Sallowed downeriches, and he shall vemit Iob 20.15 them up againe, God shall cast them out of His belly, get bee beleeveth not that God fhall runne upon him, even upon his tob 15.26. necke, and against the thickest part of their shield. Tut, these be but icar-crowes, they would faine make us'become Monkes and Cloister-men, that they might divide our goods. Thefe twenty, thirty, forty yeares and upward have I led my life as you fee in sport & pastime, after the manner (as they call it ) of flesh and bloud, I have both runne and rid at all scasons, both Sabbath and other times, to Sessions, Faires and Markets: I have played the good husband as well as others in buying. cheapening for ready money, and felling deare for day. and yet in good company, hang up a shilling or two, I account it wel fpent among friends: To fpeake a troth, I know how to joynt it home with the present occasion. To speake nothing of matters that must be secret, as whooring, lying, fwearing, and forfwearing, wherein too notwithstanding (should I beurged) I must plead in my conscience, little better than guilty, howsoever, I am never a whit the worse for all this, but heart-whole, I thanke God, and they that are about me, never in better case in our lives, health, wealth, and abundance of all things, &c.

Note, I pray you, heare how this vaine man fings before his death, like the Swan, or as the great bird against change of weather, I sit at queene and shall see no evill, because shough a scourge passe thorow, yet it comes not never me. What then t therefore it will never come? Make good that argument, and secure the greatest part of the

C 4

gallants

Mat. 5.

Bott.

gallants of our Land, which spend all their time in delights, and fuddenly are carried downe to the king of feare. Doe you not fee (Brethren) that to day the Haukes are carried on the fifts of Noble-men, in their velvet hoods and filver bels, and to morrow throwne out upon the dung-hill . The case is alike , deceive not thy felfe, boaft not of the morrow, for thou knowest not what the morrow will bring forth, it may be heroco day, and by and by in hell tormented for evermore. Let God betrue, and every man alyar : Heaven and earth shall paffe away, but not a tittle of God's Word fball perifh. Think not that quite taken away, which is but for a time deferred. The Affiles sometime are put off; but whensoever they come, they make the proudest theese of all to quake.

Now that wee may be stirred up to avoid this prefumption, marke what goeth with it : I will reprove thee, or I will convince thee. ] So foone as the wicked heart speaketh so securely, so soone the Lord breaketh filence. and thunders against him : Obs. hence; When we promise our felves most fecurity , then the Lords reckoning is at hand: Even as the generall Judgement findeth men, fo com-

Theff. 5. monly their particular judgements; When they fay peace and fafety, then shall come upon them fudden destruction, as travaile upon a woman with childe, and they Thall not efcape. When men come once to this pitch, that though they walke, adding drunkennesse to thirst, that is, committing finne with greedinesse, drawing it on with cartropes, though they come thus farre, yet they fay, that Dentiso. curse shall not finde us : The Lor D will not be merci-

19. full, but then his wrath, and jealousie shall smoake against that man, every execration shall light upon him, and his name shall bee blotted out from under Heaven. Con-

fider

fider how the Loa b hath exemplified this truth, as you may perceive in Belfhazzar, who when hee was Bu. (. quaffing moft fewrely inthe golden veffels of the fanttuary, then forth comes the hand writing. So in the rich glutton, when hee began to fing his fong of foure parts, Requiesce, Comede, Bibe, Epulare; Soule take thy reft, eate drinke and be merry : but marke the answer of God hercunto, thou foole this night shall they take thy foule from thee. The old world, they eate, they dranke, marryed, and gave in marriage, till the flood came in and swept them all away. Herod in his pompe, fitting on his throne of state and magnifying himselfein the height of his pride; when the people cryed out, the voyce of God, not of man, you know what followed, or rather what crawled: To what end should I multiply examples: the reason of this truth is evident.

When fin is grown to full ripenesse, then is judge- Reason. ment in the doore; When the sinne of the Amorites is full, Icr. 25.16. They shall drinke and be mooved, and bee mad, because of the sword that I will send among them. Now the measure of iniquity is filled by security, it being a monster of many heads, making the Holy one of Ifrael a fosterer of wickednesse, making him who is a pure light, a lover of darkenesse, it makes an Idoll of

God, destroying him of truth and justice.

The use of this doctrine is two fold:

I To quell the proud heart of many of us: Do thefe Ffe. ? two goe together? thy lethargy and Gods working unto judgement? then what canft thou looke for, that are come to farre as to flatter thy heart, to fay in thy carnal courses; Tulh the Lord liketh well enough; evill shall not befall me : certainely the next newes thou art like to heare of, is Godsjudgements, the Lord will breaker filence,

filence, and draw thee to judgement: Feare (beloved) least the dead sleepe of thy conscience be awakened, and roused by the woefull terrors of the Lord.

- 2 This is comfortable to the trembling heart; what, doth security and judgement goe together? then blessed is the heart that feareth alwayes, it shall not fall into evill: if there be among us who tremble at G o D s. Word, who melt at the threatning of his judgements, who when they consider their owne sins, and the nationall, feare least God should come against them: this feare is our true security; the L o R D is neere this heart, not to destroy it, but to dwell with it and delight in it.
- 3 If it bee a truth, that security and judgement are combyned; know further some of you that are yet uncalled, there is with thee in thy sinfull courses, following thee at the heeles, judgement, the wrath of God abydeth on thee: and thus thy conscience in thy wayes is disquieted: though this be but a spirit of bondage and servile seare, yet it is lesse dangerous then to be secure; thou art not so neere the execution of wrath as if thy conscience were seared, and growne past seeling. Beware therefore how thou stilless the voyce of thy conscience, and silence it by custome in sinning; for when all is hush, woe to thee; when thou art most dreadlesse, then God awaketh like a mighty Gyant to reveile the power of his sierce wrath and indignation upon the ungodly and impenitent.

The thing threatened is now to be considered:

I will represent her for I will reck on with thee: Obser.

Go a hath his time to pay home the funes he forbearesh: though hee a long time heepe filence, and let them goe with it, yet hee will certainely heepe his andit; wicked

Dest.

men shall certainely come to their account : Rejoyce O Ecde. Et. young man in thy youth, let thy beart cheere thee ; but know 9. that for these things God will bring thee to judgement : though we goe on in the wayes of our hearts, and have nothing layd to us, nevertheleffe, we are as fure to pay for it, as if we had already smarted: So Rom. 2. 3. the Apostle doth report himselfe to the conscience of the lippocrite, affuring us of this truth, that he cannot goe Scotfree: Thinkest thou O man who condemnest another, and Rom. 2.3; doest the same things, that thou shalt escape the judgement of God? as if he should say; such as can condemne some groffe things in other men, and yet are without true obedience, luch (though God be filent, and they prefume onit, yet they) shall not escape his judgement. Eccl. 8. 12. Though a sinner doe evill an hundred times, and God prolong his dayes; yet it shall goe well with them that feare the Lord : a most manifest proofe, that the Lord will find a time to reckon with the finner whom he longest forbeareth : therefore thinke not that quite taken away, which for a time is deferred.

The reason is, because the Lord is a righteous God, Reason the just sudge of all the World, therefore cannot alwayes suffer the wicked to goe on, but must needs at length wound the hayry scalpe of him that goeth on in his wickednesse. Surely (saith the Holy Ghost) God will wound the head of his enemies. And this is the reason the Apostle giveth, why that wicked men shall not escape judgment, though he make semblance of great matters; because it is for the declaration of the just judgement of Rom. 2.6, God; who will reward every man according to his workes: Hee is a righteous G o p and therefore must judge according to verify of the thing, not according to the outward appearance. Nay, the Lord is so just in His

judgements

2 Pet. 4.

17,18.

judgements against sin, that hee will not suffer it to goe unpunished, no not in his dearest children; but his correcting hand shall light on them by temporary chastisements in this life, though his loving kindnesse shall not leave them: therefore saith Saint Peter, if judgement baginne at the house of God; what shall the end be of them that obey not the Gospell of God? if the righteous shall scarce be saved, where shall the wicked and the ungodly appeare?

But that wee may understand this Doctrine of Godsaccount, and convincing of sinners the better; we must know that he reprooverh them, and setteth their sins be-

forethem three manner of wayes:

I. In thislife.

a In the end of it.

3 At the day of judgement.

In this life the Lord doth reproove, and fet fin before the conscience, either immediately, or mediately. Immediately, as in Cain, Adam, Saint Paul; in all these, who closing the eyes of conscience, the Lord awakened them, and summoned them before him, drawing aside the vayle of ignorance that covered their mindes, and made them plainly to see the fearefull visage of a sinfull heart. But this is as immediate, so extraordis

nary.

2 The fecond way is, when God useth some meane and instrument; and that is two-fold; either by his word, or by correction. By his Word God doth daily accomplish this: when as we who goe on carelessy, not much minding which end goeth forward, find the power of God in the ministery, pleading against our wretchednesse, feeling the spirit of God striving with us, and convincing our wayes: And looke so often as sin in the conscience is awakened, both in regard of the working

and

and guilt, comming as a flash of lightning into thy conscience, and that thou perceive the Lord to let fly the arrowes of his wrath into thy foule; to often doth the Lord reproove thee, and fet thy fin before thee. And as ordinarily by his Word, so likewise, by judgements, as in Iosephs brethren, who when they faw the hand of God to follow them, then had they presented to their consciences a fin whabove twenty yeares before they had committed: Then they faid one to another, we have verily Ge. 42.31. sinned against our brother, in that we saw the anguish of his Soule when he befought us, and we would not heare him, therefore is this evill come on us. Afflictions being such things wherby the Lord boareth the eare, and lifts up the eye-lid of the conscience, and maketh us to looke on him whom we have pierced. When they are bound in fetters, and tyed 100 26.8, with the cords of affliction, then will be shew their worke, and their fins, that they bave been haughty.

The second degree or kind is in death, when the Lord openeth the conscience to see how it hath lived; and fil-

lethit with expectation of further judgement.

The third kind is, when God at the day of judgement doth inlarge the conscience, causing it to see all the iniquity & transgressions of a mans life; when the ulcer of the heart shall be launced, and all his buried corruption of his infancy, youth, and riper age shall be made manifest in the open view of men and Angels.

We must not because wee escaped, flatter our selves, Vse I. seeing it is certaine that the Lords for bearance is no discharge: if a sinner live to a thousand yeares, shall he be spared? No, but as Esay saith, The sinner of an bundred Esa. 65. 20.

zeares old shall be accurfed.

We must labour to set our accounts straight, meete Vse 2.
the Lord in the way seeing hee will come, for it is a
fearefull

VSe 3.

fearefull thing to fall into his hands. Wee see how great men will get their [quietw est] that they may sleepe quietly on both sides, how men that may bee challendged hereafter will have their bookes of accounts for their discharge: how servants or factors that are to be reckoned with, will have their bills of expenses and receipts in a readinesse: if wee bee thus wise in earthly things, how much more should wee in heavenly?

Object. But it may be demanded, how may wee stand in the

day of the Son of man to give our accounts ?

By flying to C n n 1 s r I n sus by faith; he is the Chancelor of the Father, he will croffe all thy debt, so that thou shalt never have it objected: He that believe the shall never come into condemnation: But here the inward hand writing, the accusation of the conscience shall be blotted out, and in the day of judgement the acquittance shall be solemnly published to the greatest comfort and rejoycing of the heart.

Seeing the Lord hath a time of accounts, let us take heede how wee adde fin to fin with greedinesse: It may well bee admitted at this time wherein men take such liberty, as if G o p allowed a breaking up from His Schoole, or would take no corrections for any defaults now committed: But if wee will believe that God will have a time to reproove and set before us all our missorings, let us take heede how wee run on, least when thy eyes are opened, thou despaire of thy debt as unpardonable. This consideration would be a cooling card to bridle us from many sinfull proceedings.

Now it is further here observable, that he exemplifieth by exhortation the judgement de-

nounced. Whence we learne,

We must not onely from the Doctrine of merey or judge- Doct. ment, but me must apply it to the profit of the bearer. A word of exhortation must be used as well as doctrine a and this was so usuall heretofore, that the rulers of the Synagogue doe denominate (the ministerial! function from this part of the exercise. Atts 13.15. After the lecture of the law and Prophets was done; they spake and faid, if there bee any word of exhortation for the people, fay on : And accordingly Saint Paul practifeth, for after his doctrinall history hee commeth in the 38. verse to close personally with them. (verse 40.) To a word inferred thence of exhortation, the minister must be instant continually, as in doctrine, foin repreoving, re- 2 Tim 44 buking and exhorting: this application is that word of wisedome, which is reckoned up as the first and most worthy guift of the Holy Ghoft, for profit of the Can-Church; as the next is a word of knowledge. It becommeth a Minister of the assembly not onely to have nayles that are poynted, matter found, wholesome and felect; but he must fasten and drive this nayle cunningly, or the iffue wil not be fo fucceffefull. We must understand that true prophecy hath these three thingsin it.

1 Opening the Scriptures by collation.

2 Collection of observation.

3 Application: this is after a fort the life of the former, as being the worker of them on the foule and conscience.

The reason: beside the charge the Minister hath, is, the necessary of the auditory: For wee are three sorts of men.

z Vncalled.

2 Newly called and in infancy.

3 Or more spirituall and perfect.

V/6 2.

The first neither can indeed, nor will not :

The second so farre as they are regenerate, they would but cannot: to fet a dish of milke before a suckling and bidit goe to, were a peece of foolish nursery.

The third, though partly can, and partly will, yet by reason of flesh, they neither cannor will as they should, and therefore have need of instrument for their affiftance: if we were all spirit, this spur were unnecessary.

The uses are manifest.

To us who are Ministers of the Word, this Word of Vfe 1. wisedome must dwell with us. Oh that our rhetoricall comminations were turned into applicatory communing with the hearts of our people! now wee should see that our fentences, as darres, were headed, whereby the

spirit would strike through rocky hearts.

For all auditors; if this be our duty to doe, then it is your duty to fuffer; where wee must by the will of Ged be agents, there you must be patients: Wee must not fit this word of wisedome by mens carnall humours, saving; a word this way, is enough for wife men; wee can fee light, though windowes be not fet open: A Preacher that must speake with your approbation, this must bee his order: let him readefome common place curioufly. let him be numberfome in collections, let him bowell a controversie never so precisely, and inferre uses; but for application (though a fentence well qualified may bee admitted) it must be very sparing. We speake as if the dayes abounded with conscience, but were defective in knowledge, we speake as if our hearts were easie to bee wrought on; but our Saviour teacheth us that the times are otherwise, and our hearts are above all deceitfull, of uncircumcifion, they will not take the dye of obedience, if lightly dipped.



VERSE 22. O consider this yee that forget GOD; least I teare you in pieces, and there bee none that can deliver you.

Now see the exhortation it selfe, and in it three things.

I The duty he requireth; consideration.

2 The thing to be confidered (this)

3 The persons, yee that forget God.

r That the Holy Ghost requires this duty of consideration we are to learne: That it is our duty not onely to heare, but to mind, and meditate on the Word, which is delivered: this is all our duties. Hebr. 2. I. Let us give all diligence to the things which wee have heard, least wee let them slippe away. Philip. 4.8, 9. Thinke on these things which you have both heard and learned. He that is a blessed hearer must think on the word, to do it: and as Mary, so must all of us, lay up the word spoken, and ponder it in our hearts.

For the understanding of this duty, we must know, it

includeth three things.

1. An apprehension in the understanding.

2 A working of the affections.

3. Conversion according.

and fo this consideration both necessarily going with it a change of the man, otherwise by this consideration, Gods judgements could not be avoyded.

The reasons of this duty are manifold, but

I will but touch them.

From the word it felfe, this duty is inforced. Heb:2.1. Reaf. 1.

2 From the great commodity, it maketh us wifer then our Teachers.

D

3 From

T/c.

Reaf. 3. From the fruitfulnesse of that hearing wherewith this is not accompanyed, they deceive themselves; the Word not mixed with faith profiteth not.

Now then that wee fee the duty and what it is;

Let us take a view how it is with us, two forts of peo. ple in this regard to be ereprehended : Those that have neglected the pretious season of grace in these times, wherein (as our Saviour faith;) the corne is white to the harvest. For how many of us are there that heare exercifes daily, going from one to another? which is good and laudable: but how few are they that give but one halfe houre to the repeating of things delivered, to the whetting of them on themselves, and their household, that truely confider that which is taught them ? alasse, it commeth in at one care and goeth out at the other : if we are a little affected in the time of delivery, we goe a-'way, never chew the cudde, never by meditation imprincing in us the matter wherein wee are instructed. Hence it commeth that some of us, all we have is an indifferent good mind, and ministery, and Sermons; but we know not why nor wherefore, because we consider not the worke of the ministery, we taste not in meditation things he bringeth.

2 Others that are through Gods mercy called home, yet for want of having their wits and senses exercised are

Heb. 5.14. Still babes, needing the first principles of religion.

3 Another fort of us there are, that will give things fome confideration, but thus farre onely, if it be a doctrinal or dogmaticall thing, we will recall it to memory, and commune of it, but that is all, never labour further then the very speculation, and increase of knowledge; hence of a hundred doctrines weeknow, there is not one stamped in our conversation: Well wee must consider

heare a good thing, not to despise prophecy, so we must try things as the Bereaus, and then what we find confonant with the truth, we must hold it, not in the understanding, but in the heart and affection. One drammed in the heart, is worth a pound in the braine. So we shall honour God in hearing, and our selves be truely edified; and finally wee shall bee a crowne of rejoycing to our teachers.

This threatning or this conviction of thy evill wayes to what loever we referre it, the doctrine is equally grounded, namely:

That not only pleasing things, but reprooving, and threat. Doll. ning words must be received. The Prophet did not fing: any pleasant note in the former verses, but told those disobedient hypocrites that their outward shew of godlinesse was not accepted, that they were wicked, and threatned them with imminent judgement; yet hee requireth that this should bee considered of them, that it should bee pondered of them in their hearts. Every where the Prophet with great majesty present this word of threatning, which gageth the feltering wounds. of people, that this should be received. Heare now this fer 5.21 ô yee foolish people and without under standing : Heareshe word, ô yee kine of Bashan &c. What word ! looke Amos. 4.1 verfe 1, 2. a detection of their notable hypocrifie; Goe verfe 4. up to Bethel and transgresse, to Gilgall and multiply transgresion. For as many wives can bee content to beare the name of their husband, and complement it with. them, though they cannot yeeld them love or obedience: So here; as some put on vizzards when they will doe evill, as some get figleaves to hide their nakednesses. So doe hypocrites make profession a stalking horse: under

under which they may cover and conceale their impie-

tie and wretched hypocrifie.

The reason is easily given; wheresoever Gob hath a mouth, there were must have an eare: If the Creator speake in His Word, great reason the creature should listen attentively. Many men that would be their owne carvers, they will have this spoken, and not that: He that would prophecie of wine and strong drinke, tell them pleasing stuffe for their humour, he shall be admitted: these men would shorten the Spirit of Gob. Let us not doe so; when the word spoken doth not please, kicken ot against the pricke, spurne not at the Word, but condemne thy owne heart: are not all the Lords words good to him that walketh uprightly?

We must lay our hands on our mouth and say, the LORD is just when Hee rebuketh; it is the LORD's

Word, it is good.

Dott. Teethat forget Go D ] Obs. The hypocrite is a forgetter of Go D: These could publish His Ordinances that

Iob 8.13. are thus here charged. So are the paths of all that forget God, and the hypocrites hope shall perish: Where whom he calleth hypocrite, in the end hee describeth by this property, that they have forgotten God. And Iob 36.

13, 14. He doubteth not to match the hypocrite with the most prophane ones, even with the beast-like and uncleane.

Reaf. I. If we consider what the Lor D maketh and reckoneth forgetfulnesse, which is to want the effects that remembrance should have in us: So Pfal. 78.11. They forgate His workes, and His wonders that Hee shewed them: though no ballad is more commonly known than those workes then were; yet because they obeyed not GoD, nor clave to Him, which these workes and wonders should

should have taught, they are said to be forgetters.

The state of the hypocrite is to have his heart farre Reaf. 2. from Gop: now when his heart is farre from Gop. the LORD is forgotten with him; for what the heart doth not, is not done before Him.

The remembrance of God is in His wayes, and by Reaf . 3. not acknowledging His waies, we bid Him depart from us; therefore every one who hath not obedience forget-

reth Him.

Lest I teare you in peeces ] Observe: Go D's judgements Dell. threatned are avoidable by repentance. Ezek. 33.14. When I say unto the wicked; Thou shalt surely dye, if hee turne from his sinne, and doe that which is lawfull and right, hee shall surely live. So Ier. 18. 7,8. When I Shall Speake concerning a nation, and concerning a kingdome, to plucke up, and pull downe, and to destroy it, if that nation turne from their evill, I will repent of the evill that I thought to doe untothem. For all legall menaces have their exception expressed or concealed. The judgements are two fold, Ordinary, or Extraordinary and necessary. Ordinary are fignified three wayes:

1 By beginnings of wrath. a By apparitions prodigious.

3 By the Law.

Now this threatned is a legall menace applyed by propheticall ministery, and therefore beareth this ex-

ception.

Wherefore, when the judgements of Go are fcat- Tfel tered abroad upon a nation, a family, or particular perfons, let us take warning, and by speedy repentance seek to queach the fire of His indignation, and turne unto the Loap, then will Hee turne from His displeasure conceived against us.

D 3

Hof It. 7,8.

Deut.19.

Ffe.

I teare you ] Obs. Go D's anger is most sharpe after patience abused : When He commeth, He teareth in funder those toward whom He hath beene filent: So Ifrael long forborne with, but looke how Go p commeth to it. I will be unto them as a Lion, and as a Leopard by the way will I observe them. The wrath and jealousie of Gon 20. Shall smoake against that man, that abused His goodnesse. Treasures of wrath manifested on him that abuseth Go p's long-sufferance. A storme the longer brewing,

the more vehemently it falleth: This is the end of God's Rom.g. 22. patience.

To make us feare in the midft of all our fecurity; I

might apply it nationally, and personally.

Andthere be none to deliver thee. ] Obf. God's judge. Dott. ments cannot be prevented by the impenitent; There is no meane of their delivery from Him : Hand in hand the wicked shall not escape. He flyeth from the meapon of iron, and the bow of braffe doth firike him thorow (faith 10b) like a bird, the more the struggleth, the more intangled. If

be escape a noose, he falleth into the pit; if he scrable out 17. thence, he is intercepted with a fnare. The day of the Lord to the impenitent, is as one come from a Beare, and fell upon a Lion: The Lord is omnipotent, neither can any refift Him.

 It convinces the our vaine hopes, we formetimes thinke r.fc. it so easieto winde out with GoD, that we wish with them in Efay, that He would hasten His worke, that we may fee it, and fuch as do fecurely call for the comming of the Lord, there are not a few, for they thinke eafily to escape those judgements which they cannot believe: Others like those Hypocrites in Efay; They are at a covenant with hell, and at a league with the grave: Others if they doe wash their hands, thinke they shall presently

be counted innocent. Others, because they have escaped, and out-wrastled some qualmes, sheshed hereupon, they thinke to deale well enough with any thing that shall befall them: but this sentence striketh dead all these conceits of the impenitent.

It is a ground of exhortation, that while this acceptable time lasteth, even while it is called to day, while He may be found, let us seeke Him, lest we wring our

hands, weepe and waile when it is remedileffe.

VERSE 23. Whosever offereth praise, glorifieth Me: and to him that ordereth his conversation aright, will I show the salvation of God.

Now he layeth downe for the comfort of the godly, the true worshipper, and describes him first by his worship, which is not in the outward Ceremony, but morall and spirituall: and this worship is amplified by the effect, God's glory. 2. He is described by his carefull walking, and that is set forth by the consequence, or by a promise annexed to it; which is, the Lord's sale.

He that offereth praise This word is sometime put for sacrifice; sometime, and most frequently for the action

of praise and thanksgiving.

The action is either mentall or vocall; and in this last fense it is taken here: for the Hypocrites by whom the Lord was not honoured, they were not sparing in the other.

glory; for man is honoured one way, God another. Man is honoured, when there is put upon him any ho-

D 4 nour

nour, which before is in the person that yeeldeth: But the Lord is honoured, when the honour which He hath is acknowledged by the creature, not any which Hee hath not before imparted.

Hee that ordereth his way ] Even as wee fay, to fet a courfe: So hee that having his eyes in his head looketh to his steps, he shall see My salvation. The summe of

the Verfe isthus much.

"You have heard of many that worship Mee in the outward Ceremony onely, having no care

of My Commandements, you have heard them rebuked and threatned; but let not any good

" man be discouraged, for who so doth not in

"the outward Ceremony onely serve Me, but his spirit praiseth Me, this man glorisieth My

"Name; and who fo sheweth this their inward worship by godly well and orderly walking,

"though many troubles may befall them, yet I

" will shew them My salvation.

The first point: in that he setteth this praising in opposition against the outward ceremony: Obser. What worship the Lord hath ever liked well of, and how His true worship pers have served Him in all times, viz. in spirit and truth. There was never any without this spirituall worship that sound acceptance with Him, or truly served Him: If one did never so great things outwardly, without this inward service, they were detestable unto God. Looke Esay 1.11,12,13,14. and Chap. 66. No marvell, for the Lord prescribed these to serve the other, and for spirituall service shewed in these they are accepted. Looke as the body when the soule is absent, is but an unsavoury carkase: So these when the soule is from them, are a carrion, and detestation before the Lord; but spirituall

Dott.

fpirituall and morall worship that was by it selfe, and for it selfe accepted: Obedience is better than the fat of Rammes, mercy before all sacrifice. Is pake not unto your fathers concerning burnt offerings, or sacrifices; But this thing I commanded them, saying, Obey my voice; and I wil be your God, &c. That is, though I gave you a ceremoniall Law, yet I commanded not this, as if the thing barely performed, were my service and worship, because by mee they were prescribed: Thus Abel, Enoch, Noab, Abraham, in faith, in walking with Him, in fearing Him; and thus the holy Kings and Prophets served Him.

The reason why the Lord alwayes accepted such Reason worship, and none without it, is, because it only is agreeable to His Nature, Hee is a spirit, and will be worshipped

in firit and truth.

Seeing spirituall worshippers have alwayes served Vse. Go p, and beene accepted, and they only; let us labour to be such, let us labour for faith, seare, love, thankfulnesse; especially seeing now shadowes are vanished, and the abrogation of ceremonies is laid aside, the substance being exhibited, and the Spirit shed forth on all sless more aboundantly.

Secondly, whereas the Holy Ghost setteth out the true worship of God by this part of offering praise; it teacheth: That all of us who truly worship the Dotto.

Load, must be plentifull in thanks giving above all other things; our hearts should be enlarged, and the strings of our tongues untied to praise Him. Praise the Lord, for it is a good thing, it is a pleasant thing, for praise is comely: Sing to the Lord a new song, let his praise be heard in the Congregation. It is the crie of the Psalmes, that every servant of God, of what age, sex, and condition so-

ZOVE

ever should praise the Lord; yea, by all meanes possibly should laud Him.

It includeth three things :

r An apprehension of a thing praise-worthy, for this is the ground.

2 A motion in the heart.

A confession in the mouth.

These two last branches David openeth, Psal.71.21, 22,23. Having vowed the praise of the Lord, Verse 22. He particularly openeth the acts (as it were) in the three and twentieth Verse, My lips shall rejoyce; when I sing of thee; yea, my soule, which thou hast redeemed. And this is sufficient to shew the thing. Now many reasons may be given why this duty above all other is accepted of God. And herein standeth the difference of praise in the godly, from the praise of the wicked: Hypocrites often see things given that are thanke-worthy; they will have set speeches, but their hearts and soules they arise not, they are farre from the Lord.

Many reasons might be given, but I will name but one, and that is the largenesse of the object: Faith hath the Promise as the ground of it, and experiences: Feare, the threatnings and judgements; Love, some effects witnessing favour: But every thing is matter of Praise, all the creatures, from the most glorious Angel to the meanest simple, is argument of Praise: from those treasures of life hid in Christ, to the wagging of the singer,

all matter of Praise.

This convinceth many of us, who will goe for good worshippers: we observe not His works praise-worthy, keeping a faithfull register of His benefits towards us: Our hearts never worke over in thankefull confession; We count it ridiculous if men doe tell us what Go D

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hath

hath done for their foules, and bleffe Him for some experiences: Nay, many of us, our mouthes are filled with an easterne wind, we murmure and repine against the Lord: But these that honour the Lord, they are all sacrificers of Praise.

We must all stirre up our selves, thinking on His be-Vse 2. nessis to our soules; let us all that are His slock, and the sheepe of His pasture, be giving of Him praise, and teach all ages to doe it, from generation to generation.

Observe further: That in Praise, the Lord is especially Doct. honoured: Praise is better esteemed with the Lord, than a Bullock, a Heiser faire horned and hoosed. No part of worship wherein the Lord more shineth, than in the lauding and praising His holy Name, the perfection of the rest is to be resolved into this: Praise is the very glorisying of God: For what is Praise, but the approving and publishing of His praise-worthinesse: This is all the glory can redound to God from the creature. When we honour men, we put upon them that which they had not, but being with us, we yeeld it to them: But glorifying of God is nothing but shewing forth that glory which He hath as all-sufficient in Himselse.

We may see it againe in the disposition of every true praiser of His Name. 1. He hath an high thought of God's glorious Majesty. 2. He hath a conscience of his owne unworthinesse: For as God is lifted up, so the creature is depressed: Neither can any man without deniall of himselse, and conscience of spirituals Poverty praise the Lord. David teacheth in his example, Psal. 116.12. What shall I returness the Lord for all His benefits? I will take the cup of salvation, and call upon the Name of the Lord. Where you may see, that in true praising and thanksgiving, we must have conscience of our owne insufficiencie.

sufficiencie, and unworthinesse: Not unto us, O Lord, not unto us, but to thy Name be praise.

of God be taken to heart with us: letus stirre up our dull hearts to praise Him, for herein is Hegloristed.

Doct. Hee that ordereth his way aright Obs. Every true worshipper of God must be carefull of his walking. These that truely seared the Lord, with their inward and outward worship, this is joyned, that they order and direct their wayes, that is, looke to the deeds which they trate. I verse, be ordered according to the will of God, Let him

that calleth on the Name of the Lord, or that worshippeth, depart from iniquity. There is no man truely fearing God, and worshipping Him, but this is his care, to looke that his steps be taken in uprightnesse: the wicked setteth a face on the matter, but the just ordereth his way: This is such an unseparable fruit of true religion, that Saint Iames doubteth not to define true religion before God, to visit the fatherlesse and widowes, and to keepe our selves unspotted of the world.

Now to shew how we may come to order our wayes; for which I will give you one generall rule: and that is, to set the Lord alwayes before you: Thus Enoch and Abraham, their lives have beene a walke before Him! And nothing is more effectuall to keep us in the Kings way, and preserve us from falling, than to set the Lord alwayes before us: Experience consistent it, He present, sinne

is chased; as He departeth, so sinne succeedeth.

But that we may come to the practice of this maine rule, three other must be observed.

We must looke that the ground of all our actions be true and perfect, that is, from a sound heart: Thus Hezekiah walked before

2 King.

God

our duties we doe are wayes which must come from a pure heart and faith unfained. A pure heart purged with faith unfained, must be the ground.

We must looke to the rule of our actions:

How shall a young man cleuse his way? By Pal. 119.

keeping it according to thy Word. The Word

is our candle or lanthorne to our feet, and a Veilios.

light to our paths: and this Hezekiah joyneth with the other; I have walked before

thee with a pure heart in doing that which is

But you will say, how may we have a warrant in the Queft.

Word for our particular actions ?

Looke thy deed be in action of thy calling, shewing Answ. love to G o p immediately, to thy neighbour, and G o p in him.

3 We must looke to the end: What sever you doe, let all be done to the glory of GoD: and these rules observed, our wayes shall

be holily directed.

This convinceth many to bee no true worshippers, "/e. for they direct not their wayes; they doe what is good not in Go D's eyes, but their owne eyes, they ayme at \* Viz. Maitheir owne enriching, at their dignity, their pleasure and aer Perdelight. This your former \* Teacher cried out of, as the way of these times, that Profession and practice were Baynesue-seeded.

This teacheth, how we must shew our selves truely religious, sincere worshippers, even by looking to our

wayes.

I will shew him the salvation of God ] Obs. The Lord Dock.

when Abraham drooped in regard of the dangers which threatned him, the Lond D bid him not feare, but as He speaketh, Gen. 18.2. Walke before Me and bee upright, I am thy buckler to defend thee from evill: And Pfal. 34.15. The eyes of the Lord are upon the righteous, His eares are open to their cry: And to what purpole? Doth the Lord barely looke upon them like an idle spectator? No, but that hearing them, He might deliver them out of all their troubles. Hee giggeth His Angels charge over we to keepe

Pfal. 91.11 troubles. Hee giveth His Angels charge over us to keepe us in all his wayes: While wee order our wayes aright, the Lord is present to shew us His salvation. This Paul confirmeth by his own experience, he ordered his way: as All. 24.16. He laboured to walke with a cleare conscience before God and man, and Hee had shewed him the Lords salvation; for (saith he) Persecutions which I suffered at Antioch, I conium and Listra, but from them all the Lord Ordinary.

delivered me. The Lords Salvation is Extraordinary.

This serveth for our great consolation, that make conscience of our wayes, and addresse them as in the sight of GoD: For (alas) if a poore one professe, and practice, he shall incurre their displeasure on whom hee chiefly depends, he shall venture his office, hazard, if he be a tradesman, the losse of his best customers, not to be respected by those above him: If God blesse him, let him take up the yoake of CHRIST, which maketh separation; he shall be traduced, mocked, and find as ill eyes, and despightfull neighbours, as Isaac: If he embrace the Gospel, he shall not escape his persecution: But such as have no eyes to see the inward glory of the Kings daughter, will count him meanely gifted, of no great quality,

quality, not fit to rise to place. Let the Minister walke fincerely inwardly, he shall have trouble, the messenger of Satan bussetting; or outwardly, even sometimes those that should be least an offence to him, as Peter was to Christ, Paul and Barnabas at variance: If these occurrences, and persons were the utmost, our state were more tollerable: but in those not slesh and bloud so much, as Principalities, Powers, and the Governours of this world, that is, of the darknesse of this world, spirituall malices in high places, these are assaultants, and come against us, as the Divell, 1 Pet. 5. Now then if we have such great enemies when we beginne to walke uprightly, where is our comfort? even here; the Lord will shew His salvation: Faith on Him is our victory; though dangers are great, He delivereth us out of them all.



FINIS.





## THE DOCTRINES CONTAINED IN THIS COMMENTARY.

Father.

Fery Christian professeth enough to bind him
Gods Children may know God to beetheir.

3 G O D is not onely a mercifull Father, but an impar-

4 Such as our deeds are, such shall G o D s judgements be toward us.

5 To consider our fathers impartiall justice, that bee will not spare us in our evills, breedeth boly feare in His Children.

The end of the Doctrines.





## THE MOTIVE OF HOLY WALKING.

BEFORE GOD IN FILIALL
FEARE AND OBEDIENCE.

Vpon I P B T. Chap. I. Verfe 17.

And if ye call on the Father, who without respect of persons judgeth according to every mans worke, passe the time of your sojourning here in searc.



Aint Peter having exhorted to faith in the thirteenth verse, because a true faith ever clenseth the heart; hee adjoyneth in the fourteenth verse an exhortation to holinesse, which by sundry arguments hee

inforceth.

Those who are obedient children must not live in their former disobedient courses of lusts. verse 14.

2

2 Such

2 Such wayes which are fruites of darknesse must bee left of us who are the Lords children now made light in the Lord: But the life in lust was the effect of the ignorance of their mindes, by which they were estranged from God.

3 Such example as our heavenly Father giveth us, fuch wee must follow, labouring to expresse his vertues who hath called us: But our God who

hath called us, is a holy God.

Such who are called the children of an impartiall Father must walke in seare, eschewing evill, yea all appearances of evill. But you are called after the name of that Father who judgeth without respect of persons: This argument the Text conteyneth.

from those evills from which wee are set free by an unvaluable ransome: for Priviledges are carefully kept which are costly obteyned. verse 18.

These words then thus lying in Coherence, for their matter conteyne an argument with an exhortation in-

ferred upon it.

The words themselves have no great difficulty in the phrase which should make us stay upon the explication of them.

The summe is ; as if he should have faid.

"Seeing that you are called after an impartiall Father, who is no respecter of persons, for he dealeth with every one as his cause is, therefore passe the rime of this slitting aboade which you here make on earth, in feare to offend him.

First then wee see in generall from this verse, That Doll. 1. every Christian professeth enough to bind him to all holinesse.

bolinesse: Who will not make claime of having God for his father a that just God; which yet is here made a ground of walking in feare and reverence. 2 Tim. 2.10. Let every one that calleth on the Name of CHRIST, depart from iniquity, or that nameth himselfe by the name of the Lord, let him depart. Who would difclame his part in Christendome ? yet Rom. 6. 2. This is made a sufficient consideration to oblige us to all holineffe; How shall we that are dead to sinne, live yet therein? For as one who professeth himselfe the Kings subject, doth thereby acknowledge himselfe bound in all things to obey him, fo farre as he may with his duty to God, though hee bee not so neere his person as those of his Majesties household are: So here, we that professe our selves Gods people, ought to yeeld our selves subject in all things to him, though we have not that more neere respect which is found in others, who by a kind of excellency are called Men of God .

Which convinceth many who doe not thinke, the vice more precise care of duties to concerne them, but that Church-men onely, or those who will not keepe company, but professe more forwardly then others, these onely they thinke tyed to strictnesse in their course. Challendge them for a usuall oath, they flippe the coller, and plead, why they are no precifians, none of those forward profesfors. But when they will call G o b Father, who is fuch a judge as will not let idle words escapehim, they professe enough (were it in truth) to

reftraine all fuch licentiousnesse.

2 Againe some will be on the tops of their brethren, if they doe never so little in those things which themselves practice in the highest degree, and why? they are professors, as if themselves (were not their vow E 3 forgotten)

Anfiv.

forgotten) made not profession at all of any holinesse.

3 Yea those are here rebuked also, who, if men bee fearefull to doe some things they thinke sinfull, though others esteeme them free, they count this care scrupulous nicenesse, and comming from a pride in them, whereas it is a necessary companion of acknowledging God their Father, a G o p impartiall in justice: the truth is, they bite and whine, do a fault and complaine, when they will not come on to the like care and strictnesse, they condemne it in others as pride, least their consciences should accuse them for not imitating those more forward wayes then stand with their liking.

This must stirre us up, if we will but looke to have God our Father, to endeavour holinesse, otherwise we should dishonour that glorious Name of His. What those are who are not under our houshold government, mattereth not to our discredit, but the vertues and vices of our children, are our prayse and our reproach. Thus

much in generall.

In particular from this verse may be observed: That

Doll.2. Gods children may know G o D to be their Father. The

Apostle could not on this ground of their being called
the children of G o D, moove them to walke in fease,
if it were of such nature that none could perceive it.

But it may be said, this collection is impertment, because every one may know that by profession he beareth the Name of a Sonne of G o p; but this is one thing, to know I am a child of G o p accordingly as I goe for, and whether I am really so or not: this is the question.

The Scripture in the phrase of being [called] includeth the [being ] Observe of that the name whereof is put upon us; So 1 John 3. 1. Behold what love the Father

bath

where by [calling] is not meant an empty title or bare denomination, but the thing it selfe together, without which God doth not passe the title to any. Names doe sollow the nature of things, and any who may know God, and call His Name upon Him, may know whether that Hee is the Sonne of the living GoD: the force therefore of these words is this. If you bee such who made now by faith the Sonnes of God, are called after Him your Father.

But it may bee said, it is one thing to know weecall object.

G o p Father, and another thing to know Heeis our

Father.

Wee cannot truely call Him Father unlesse wee first Answ. might know Him to bee our Father : In every true speech there must be to truth, an agreement betwixthe mind and word, as well as betwixt the mind and matter whereof we speake. Were it true we were the children of God, vet if we should call him Father, not knowing fo much, wee should fin against truth in so calling Him ; not that I speake athing false, but I affirme a true thing falfely, while I fay it befide my knowledge. Rom. 8.16. God bath given us His firit whereby we cry Abba Father ; when they had not that measure of the spirit which now is given to believers, they acknowledge God their Father. Efay 64. 8. Now O Lord, thou art our Father. What woman if the marry a mans Son, doth not know her husbands father to bee her father ? Thus it is with the foule by faith married to Cuass the naturall Son of God, it cannot, knowing it selfe by faith in Him, but fee that it hath one Father with him : now looke as the common fense knoweth the eye feeth, and as theunderstanding resecting on it selfe, knoweth that it doth E 4 understand:

understand; So this eye of faith, this supernaturall understanding doth know it selfe to see Christ on whom it Yea the Papifts will yeeld wee may know believeth. faith, though not love: whence wee may inferre that a man may know that he is borne of God, Tee are all the Ioh s. 1. fonnes of God by faith in Chrift. He that believeth is borne of God. Shall that God which teacheth by instinct of nature, every reasonable creature in their kinds, so that the young know their dams, as every Lambe knoweth its owne Ewe; shall he beget children which in ordinary course cannot know and acknowledge him who hath begotten them? yet this must not be to constred as if the child of God were at all times able to acknowledge God his Father: for as naturall knowledge is sometimes so altered by phrenzie, melancholy, and other dileases much diminished, and after a fort abolished, that wee know not them whom wee have knowne, but take our dearest friends for our greatest foes : So here this heavenly knowledge, by temptations and spirituall defertions, may be so impayred, seeme abolished, and so perverted, that a believing Son of God may fly from his

Which doth shew the untruth of such popish uncomfortable Doctrine; that though wee may hope well, yet wee cannot know G o D to bee our Father. If one comming to G o D in Prayer should say, my Father I thinke, for I cannot tell, and though I have a fallible hope, yet I cannot bee sure without some revelation that I am so; were not this a sweete beleeving preface? would not all that were built on

Father, as an enemy to him.

fuch a ground shake like a reede tossed with the wind? Many amongst us have a smach of this leaven; they doe believe G o D hath His Children,

but

but who they bee, that is a high point, they doe not thinke any can certainely tell it, though many will ar-

rogantly vouch it of themselves.

Wee must in the second place grow up in acknow- vse 2. ledgement of Godour Father: though wee take slight things from our children in their tender yeares, and let them runne a playing, come and goe from us shewing small respect; yet as they grow in yeares, so wee looke that they should grow up to know us, and their duties more fully to us, and carry themselves toward us with greater complement: So doth our God, Hee will not take that at our hands when wee are growne up in him, which at our first conversions he would have endured.

Who without respect of persons judgeth Observe: That Doct. 3.

God is not onely a mercifull Father, but an impartiall judge:
So Moses describeth him Exod. 34. 6. The Lord, the Lord
mercifull &c. who will not hold the guilty guiltlesse. Shal he
who in sinfull man condemneth acceptation of persons,
himselse bee guilty of it? No, God is omnipotent, and
cannot bee overcome with any circumstance so farre as
to decline from justice. Did hee regard persons, Hee
would winke at his own children; but we see that judgement beginneth at the house of God: if my children sorsake
my law and breake my statute, I will visit their transgresslions with a rod: The Lords temporary anger is sooner
kindled against a child; then one who is more remooved from him.

But it may be objected, that G o D chooseth some, Object. refusing other, not for any respect in them, but out of his free mercy: Now to accept persons is upon some respect I observe in persons, to show them this or that favour beside justice, where is a second difference: God choosing them, doth not deny any that is just, but dispenseth

Object.

dispenseth undeserved mercy as it pleaseth him. To accept persons is so to looke at by-matters in the person, as for that to pervert righteous judgement.

Againe it may bee objected that those who are in

Christ, there is no condemnation to them.

No eternall condemnation, yea no condemnation which proceedeth from vindictive justice, but the judgement of temporary chastifement, all who are children doe undergoe. Amos 3. 2. You onely have I knowne of all the families of the earth; therefore I will visit you for all your iniquities. Against that in Malachy may bee opposed, that God will spare his as a Father bis child: true, when they bend themselves to obey him (as there it followeth) Hee will bee mercifull to their wants, not that hee will cockeringly put it up, if they wantonly provoke him.

Vse 1.

This may serve to blow away those figleaves of excuses with which many hide themselves: some thinke the worst is past with them in this life, for they have knowne as many miseries as any one : Some thinke because they are poore, have not beenebred up as others, are not able to spare that time to these things that others may, this they hope will excuse them in their ignorance. Some againe have many imployments, that they cannot doe what they would, and they hope the Lord will be mercifull to them : Some who may cut it out of the whole cloth, they thinke that God doth not tye them to fuch ftrichnesse which in other meaner perfons hath place; they thinke, (though they make atrade of following pleasure, that God will allow it in them. Some in their fins thinke it enough when they can fay, this is no such matter, I meane no hurt, may I not bee merry ! it is my nature, I have got a custome, we should

not, but I cannot leave it, fuch and fuch mooved me, others will doe thus and thus: many thinke that fuch pleas as these will make all whole with God. Those whom we call gold finders, putting a cleanly name on an uncleanly trade, those who workein vaults, that they may not feele the stinch of them, they stuffe their senses with garlicke and such like, that their senses stuffed may not discerne the stinch of that filth in which they are occupied: So the Divell teacheth these to fill their understandings so with these filthy excuses, that they perceive not the odiousnesse of their sinnes in which they lye.

So also the Divell teacheth the Lords to think sometime, whom God once loveth, he loveth to the end, who believeth shall not come into condemnation: why wee cannot be in ill case, though we give way to lusts. But this one doctrine will be like a strong wind to shake all such vayne thoughts; our God is impartiall in justice, Hee will not admit of sond excuses, nor winke at wanton provocations in his owne children when they

prefume.

2 This doth convince such who make an Idoll of God, speake of him asif hee were all of mercy, as if by this they had a protection, or indulgence to live at their

pleafure.

Indgeth without respect ] Observe: Such as our deeds Doet.4.

are, such shall Gods judgement betoward us. God will looke at the fact, not at by-respect in giving sentence.

Rom. 2. 6. Hee will render to every man according to his deeds. 2. Cor. 5. 10. We must all appeare before the judgement seate of C n n 1 s t, that every one may receive the things done in his body, according to that hee hath done, whether it be good or evill. As wee brew, so shall wee drinke;

object.

drinke, doing well we shall have well. Yet it is to bee marked, he sayth not, judging every one for his deeds, this were not absolutely true; for though workes are alwayes a rule in judging, yet they are not alwayes a cause in judgement.

object. But one may fay, why should not good workes bee the rule and cause why wee heare the sentence of salvation, as well as bad workes are both the rule after which, and the cause for which we are condemned?

Answ. The true reason is, G o p will have death a due defert or recompence from revenging justice, but he will not have life eternall a due reward from distributive justice, but a free guist of His grace; the wages of sinne is death, the grace or gracious guist of God, is life eternall, Rom, 6.23.

If one fay, it is grace inafmuch as that by which we obteyne eternal life is grace, though life it felfe for-

mally and properly be a recompence of justice.

Ans. 1. To this may be answered, that if Adam had continued to doe the Law, her might have been said in this sense to have been saved by grace: for that whereby hee was inabled to doe unto life, was freely given him.

Againe, if it should thus onely be of grace, then it should so bee of grace in an improper phrase of speech, that properly it should bee of workes; but it is so of grace, that workes even from our new Creation are excluded. Ephes. 2.9. Not of workes, least any man should boost himselfe.

3 If the giving grace, whereby wee are in state of deferving heaven and eternal life be properly grace, then at the day of judgement there shall bee no place for grace: but Saint Paul wisheth one siphorus mercy in that day. day. Other reasonsmight be added as the imperfecti-

on of good workes.

4 Having right to heaven by title of inheritance and free promise which possibly cannot stand together with any right that groweth to us by working; for it is impossible that any thing should bee both free guift, and bought and fold.

But what should we worke for :

Queft. To shew our thankfulnesse to him who hath freely Answ. begotten us to this heavenly hope: A graceleffe part of a child to thinke his duty to no end longer then hee may make his parents indebted by it.

I but this taketh off the edge of all dilligent indea. Objett.

vor and better devotion.

Nay, this doctrine which putteth us out of doubt of Anfin. our bountifull though free reward, doth much more confirme and hearten us to every good worke; whereas. the Popish Doctrine teaching that perfect doing all things, is the cause of life and ground of hope, and the conscience findeth it cannot doe all things, hence ariseth a multitude of feares sometime, a heartlesse despaire of ever having workes enow, and these good enough, which both make the hands lagge: for what can a man thinke, but as good play for nought as worke for nought ! let this then stand, that looke what our worke is; fuch our wages shall bee: Hence it is that workes are called a feede; now looke as the feede is, fo is that wee reape from it, the harvest answereth in the same kind; of wheate commeth wheate; So here of good workes, we shall reape nothing but good, the harvest of life shall follow them, though not caused by them as just merits, but by Gods mercy, which before wee worke, doch promise it unto us.

Object.

ANTO.

are so afflicted, when others have, may, exceed their hearts desire?

Answ. The execution of this is not to bee fully seene in this present life; the godly alwayes receive good things, or that in spiritual things, which countervay leth all their want of earthly.

Further, their fins doe inforce chastisement; for the wicked, G o p s forbearing them is no quittance; they have many outward things good in themselves, but not to them, who are fatted up by them to the

flaughter.

To stirre us up to diligence, and to comfort us who have wrought righteousnesse; our reward is great, it shall not deceive us who waite on it as a debt unto us, not through the merit of our workes, but by virtue of that free promise our Heavenly Father hath made us.

I, but we fee nothing in prefent.

This must not dismay us; God doth delay beeause hee will not put us off with lesse then an inheritance: if a mercenary workeman be hyred with us, wee
pay him his wages at night, and so have done with him;
but our children we make to wayte long upon us, and to
stay till our departures for the mayne matter of our love
unto them: Thus it is with our heavenly Father, who
will have us expect, and not receive forthwith, all that
his love hath prepared for us, and why should we count
it grievous? Doe we not see servants, who love to have
their wages runne long together in their masters hands,
that so they may see the more together? thus it is, wee
should bee of the same mind toward God, who is a sure
paymaster, that will not leave a cup of cold water to go
unrewarded.

This

This must terrifie others who seeme to presper in Viez. wicked courses, in carelesnesse, to inquire after God, and His will, their funne must fet at length; when the shot commethin, it will marrethe feast. Will you live in coverousnesse, volupruousnesse, carelesnesse to please God, to know his will, and thinke that this shall end well? fooner shall men gather grapes of thornes, and figges of thiftles, thou shale reape wheate sooner sowing darnell, then a bleffed end from fuch a course.

I but wee fee no danger toward us, threatened men object.

live long ?-

But, know that we doe not reape, nor yet fee any thing Anfin. fo foone as the feede is fowen, it must have a time : So here, know that though thou feeft nothing, yet o fall 8,9,10,11 the evill thou halt done, that thou fhalt nevertheleffe Ro. 6 21, reape woe and anguish endlesse, if thou does not pre- 23.

vent by timely repentance.

If yee call Him father who judgeth every man without respect of persons, passe the time of your dwelling here in . feare : ] Observe hence : What breedeth feare in us, name- Doct 5 ly to consider our fathers impartiall justice, that he will not fare us in our evill doing. Were our Goda Father onely. even this name is awfull, but yet were he fuch a Father as David was to Admiab, who never checked him, as Eli wasto his fonnes, we might well bee fecure: but: when he will without partiality make us find according to our workes, at least in temporary judgements, this. must needs bee a bridle restrayning us from sinning against him. Thus David considered his judgments, and mas afraid; Habacusk, bis belly trembled, and rottenne fe Hib. 2.16. entered into his bones : and truely, who can in any meafure worthily thinke of the punishment of Davids sinne against Vriah, of that good Prophet devoured by a Lion, of Mefes for his diffempered fmitting of the rocke, who

who(I fay) can thinke of Gods awfull dread displayed in fuch examples, but it would breed in him a trembling reverence ? we are flesh as well as spirit, and therefore must have not onely the forgiving mercies of God to breed feare, but the awfull justice of God likewise, for we have great need (as who are in great measure carnall) to feele this spur sometime quickning of us. Iudgment of chastisement is threatned, and will be certainely executed: judgment of condemnation wee must have threatned, though it never be inflicted : As wee ride the freeft horse with a spurre, not that he needs to be stricken, but that the ringling found of it may excite him, when need fo requireth: In heaven we shall never heare the voyce of threatning, nor feare the inflicting of any evill; yet we shall know in our measure the fearefull power of Gods wrath, as a matter of exceeding reverence. Let thefe ferve to open this, that the apprehension of Gods awfull justice and judgments, is a ground of religious feare.

Wee see therefore the vanity of such who will not have the judgments of God threatened, they endure not these slighting preachers who straine that string overmuch; but wee have all of us need that the justice of God bee preached no lesse then His mercy: Nay so much the more, by how much men doe more put it from them, blessing themselves in the midst of their evills.

Vfe 2.

Wee see whence it commeth that men have no feare of offending, the justice of God is out of light; Because they see not judgement executed, their hearts are fully set to doe wickedly. This was the first flood-gate which opened and made way to sinne, when the perswasion of suture punishment grew remisse; least peradventure ye dye. Genesis 3. 3.



## SVMMARY AND HOLY OB-SERVATIONS COLLEC-

naries or Parts of the hundred and nineteenth Pfalme.

## Varsa I.

Blessed are the undefiled in the way: who walke in the Law of the Lord.

Aleph.



He scope of the Prophet in this Pfalme seed meth to be no other, than by publishing the blessednesse of an upright conversation, to stirreup himselfe and others to the seeking of it.

He propoundeth this happinesse, Verse 1,2,3.

Hee doth with great variety of motives and infinuations profecute it to the end of the Plalme.

In

In the first part observe Who are blessed.

Why they are bleffed.

The bleffed man is (1) Propounded generally, to be fuch an one whose way, that is, whose course of life is found, or perfect, or who is perfect in his conversation. (2) He is Expounded more particularly:

I From walking after Go D's Law. 2 From keeping the Law in his heart.

3 From feeking the Lord, who hath covenanted to write His Law in the heart, and make him walke init.

First hee shewes wherein this happinesse of a man: flands, viz. in his way, and conversation, not as a meritorious cause, but onely as a way to happinesse; as also an evidence of a man that hath already attained it.

Secondly, as we are to confider the way; fo also the Quality of it: it is a holy, just, and upright way, not according to the state and lawes of men only, a meere civill honest life: but it is a way of true holinesse in Nature, life and conversation, called an undefiled way, purged from all uncleannesse, when a man walketh with a cleare conscience, purged from the sinnes of the world.

Come we now to some observations.

A man who is made a new creature, and firituall, doth highly effeeme of pirituall perfections: much had David feene in his life; but of all things that ever he fet his eye upon, nothing did more affecthis heart, than thosethings which tended to bleffed perfection. David finding the bitternesse of finne accompanyed with shame and misery, and griefe of heart, finding alforhe sweet of a Christian course, from experience hereof, cannot but breake forth into the commendations, and to publish the bleffednesse.

Dea.

fednesse of such who are perfect in their course, the fweet peace and comfort of conscience that followes and ever attends upon it. Pfal.4.6. Lord lift thou up the light of thy countenance upon us. Numb. 6. 31. Canfe thy face to shine upon us. Paul in all his Epistles commends this above all other to the Churches; Grace, merey and peace, &c. Such as a mans understanding is, such is his estimation: Henceit is, that as those who understand onely temporary good, which standeth in freedome from apparant evills, and in possessing such things as are good in civill or naturall confideration, they efteeme those blessed who have these things which in their judgement are the highest good: So men spirituall, who understand the things of God, and the goodnesse of them, they judge those onely bleffed, whom they find to have part in the ethings.

We may hence judge of our felves, whether wee be Vie. carnall or spirituall. Doest thou know men according to the flesh only? or chiefly admiring them for wealth, glory, and greatneffe in the world, thinking fuch cannot but doe well, who have these things at will? Thou art as yet but a naturall man: Contra; If thou doeft account a man happie, because thou seest grace, and holinesse in him, and for this doeft love and reverence him, this argueth thou art a spirituall man. For those whose wills God stirres up to seeke after Him, and the things of their peace. He doth first rectifie their judgements and understandings to conceive of these things: Secondly, Hee doth stirre up their estimation, so that they reckon highly of these things; this excited doth move the affections of defire, love, joy, and the reft, these doe like winds carry the will to profecute the attaining of fuch things about which they are fixed.

2 From

2 From the Parties pronounced bleffed, fuch

as are Perfect in their way.

Observe hence : To be perfect in our course, and conver-Doct. fation is bleffednesse. Every novice and young apprentice, who is not yet his tradefmaster, (as we say ) he doth deeme them happy men who have the perfect skill of that craft in which he is exercised: Thus the children of Go D who doc exercise themselves, as Saint Paul did, to have a cleare conscience in all things, and proving by lamentable experience their great imperfection in this businesse, they cannot but account them blessed who have attained some perfection this way.

For the more cleare opening of this point: Two

things multbe unfolded:

What Perfection is here meant.

How hee can fay, that the Perfection of our course is blessednesse, when that standeth in forgivenesse of sin, and our justification to life through CHRIST.

To the first: there is a Legall, or double Perfection, Evangelicall.

Legall, fuch as is in rigour of law fo perfect, that Go D in justice cannot finde ought blame-worthy in it,

and is not in any man living:

2 There is an Evangelicall Perfection, that is, such as confifts partly in the apprehension of that which is our perfect righteousnesse before Goo, the death, mediation, and merits of our LORD I ESUS CHRIST, who is made unto us of Go D mildome, right coufneffe, fan-

Hification and redemption: Or else it stands in the infusion on Go b's part, and participation on our part of that grace of fanctiff etion, by which we are renewed accor-

ding

ding to the image of Goo: in this we stand before Gob without Spot, and if our faith be firme, without fearetoo. The righteousnetse of sanctification, is there a Perfection of that ? Doubtleffe there is : But how ? Not an absolute Perfection, so as any can attaine so much of the Spirit of CHRIST in this world, fo much holineffe and righteoufneffe inberent, as that there can be no just exception against His Person; for then wee were without fin: Yet there is a Perfect righteousnesse, and that is of Parts, not of degrees : Such a Perfection, when there is in all the graces of Sanctification something; As in a childe new borne, there is all the parts and limbs that ever it shall have; but not all the strength and growth it shall have: This distinction is found and good: For true it is, we are that in account with Goo. which we are in the purpose of our hearts: And here ler mee tell you, who loever laboureth not indefire to be Perfect, he hath not a sparke of Perfection; I meane, if a man be content to be naught in any thing, that man is naught in every thing. A true fanctified childe of God. touching his defire and will, is Perfect and upright: If any thing trouble or grieve him, it is because he cannot doe the good he would doe.

Againe, there is a Perfection of degrees; not fimply nor ablolutely, but in comparison of that which babes in C u n 1 s r come unto: When a man by long Practice is so habituated in his course, that he hath attained a facility and constancie in well doing; We speake wisdom to the perfect. So many as we perfect, let them be thus minded: Saint Paul distinguisheth Christians, weake and imperfect, from those who are strong and perfect; though these are not simply, but in comparison onely said to be perfect: Now this perfection is here meant, a perfection

which the Prophet doth frive unto, as the Verfes fol. lowing doe declare. Now he callethehis (Bleffedireffe) because it is that in which actuall bleffednesse doth confift, and doth argue a man to be actually bleffed. The Scripture speaketh of bleffedneffe two waves: Causally, in respect of that which is the cause whereby we get right to a bleffed estate; and thus it is attributed to faith on Chrift, to forgivenesse of sinne, and justification of life which we obtaine in Christ : Sometime the Scripture speaketh formally of bleffednesse, in order to the actuall execution of it; and thus it pronounceth them bleffed, who are perfect in their course; for this is bleffednesse actually executed, and doth dispose us to have the full execution, and confummation of bleffednesse begun in us; thus they are bleffed who endure pariently, who are poore in spirit, who are mercifull, who are peace-makers, &c. If I speake of a sicke man, and say he is happy, for he hath met with a good Phylitian; here I pronounce him bleffed, in regard hee hath found one who will reftore him to health; If I fay of the fame man, hee is a happy man, he can now digeft very well what he eateth, fleepe, walke abroad; I speake of him. now as actually bleffed with health of body. The end of every thing being the good of thatthing, and the wastia of every thing being the end of it; to attaine in fome latitude this perfection of action, must needs make a man actually bleffed. If we have not the habit of doing any thing, we doe it with difficulty, we are ready to intermit and ceafe from deing it : As a horse will still be striking forth of his pace to which he is not perfect. ly broken. Hence it is that the Saints finde their estate milerable, till they have the habit which maketh them with facility and constancie, walke with Go D: there being

being no greater misery than to see themselves doing good duties uncheerefully, no sooner entring them than out againe, and defisting from them: On the contrary, they count it of all things most blessed, to have attained some good persection in this behalfe. This blessednesse then is here spoken of, in regard of that which is the actual execution of that blessednesse which by faith on C m R I s T is obtained.

paft, and ftrive to perfection: we ftrive even as for ma-Rery to excell and become perfect in outward profestions : But rare are they whose hearts are restlesse in grace, still remembring that of our S A V I O U # CHRIST, frive to perfection. Menintheir bodies, if their naturall faculties cannot fully and perfectly performe their offices, each of them his worke, they count not themselves well while they feele ought defectives Wee should seeke more diligently the integrity of our foirituall actions: But I know many are afraid, and thinke much to be called on thus farre; Count it but a point of precifenesse to straine a note above ordinary They take grace as schollars doe their bookes, who are too too conscionable men, not caring how little they have for their money: Even as in earthly things, many will begin in things, who will not proceed to perfection; for when they are used a while to it, that through a fatiety it groweth leffe delightfull, and when they come to that which is much harder than these beginnings were, presently they wax weary : Even so it is with Christians; who after this glorious profession, while

every thing in it delighteth as novelty; but when now it commeth to be leffe pleafant, and new difficulties doe encounter, then they stand still tired, and will strive no

further.

To ftirre us up, that we would forget that which is Ffe.

Who

Who malke in the Law of the Lond Now he commeth to expound who these are that are persect in the way: 1. From their walking: 2. From their keeping in heart God's testimonies: 3. From their seeking God: to which all walking and keeping in heart His Word, doth tend, according to that, If mewalke in the light, we have communion with Him; Yea, from whom all our ability to every good word and worke doth proceed.

D.A.

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Hence first obs. That to goe on with libertie in good duties, is a point of bleffed perfection. He is not able simply to walke who can goe twice or thrife about his chambers stirre himselfe on some plaine ground for a quarter of an houre; but he which can goe strongly and freely up a hill, in wayes craggie and uneven: So Christians who can goe while Go p maketh their way inoffensive, putting every thing by which might hinder, but prefently give over if ought diffurbeth, they are not come tothis free walking in which standeth a travellers perfection. Looke as those who either being fat at heart. purley (as we fay) or who having inward lameneffe, and ache of joynts, or who have caught a thorne from without, fo that they lye by it, and cannot walke; or those whose limbes are so feeble, that they cannot hit upon any thing, but downe they come with it; all these doe efteem them happy who are able to exercise themselves walking at will: Thus when Christians finde their fpirituall restinesse, how it doth hinder them, making them weary, when they doe but begin to exercise themselves in any good, when they fee their lameneffe, fee how some fins into which they are fallen, have indisposed and unfitted them to the course in which sometime they delighted, when they discerne their feeblenesse, which maketh maketh them come downe with every temptation; then they deemethem bleffed and perfect in fome for which can goe on confamily in their courfe, through good report, and evill report, in want, in abundance, in every efface and condition.

Wherefore, let us strive forward to this perfection: let us exercise our faculties which wee have received, and looke to Him who hath said, He will pur His Spirit in us, and make us able to walke in His Commandements: Because wee feele it painefull to the flesh when we are in spirituall duties; hence it is that we choose rather to sit; still, than to feele disturbance: But even as limbes are recovered by exercise, use limbes and have limbes, wee say, and are lost by the contrary: So it is here; we shall out grow these spirituall infirmities, if we hold on in practice: Even aking limbs, when now they are well hear, we feele them no way grievous to us.

Obs. lastly: That none can be bleffed or perfect, unleffe Doct. he walke in the way that is perfect; even in the Law of God; not in civility and morall justice, not in Pharifaical wilworship, not by sense, reason, custome, example, good meaning, events, thefeareby-wayes, in which the fafter we goe, we are so much the further off from bleffedneffe. The children of G o p feeing themselves to go by the bow, not by the string (as we say) sometime are going forty yeares, that which they might have gone in forty dayes : and feeing themselves sometimes to bee miflead into dangerous pathes of fenfe, example, custome, they grow by the milery which they prove in this regard, to count them happy who keep on in God's Law. Civill men esteeme it happinesse, if one light on a good fafe way which doth bring him to the place he propoundeth, and count him unhappy who doen fall

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into fuch by-pathes, wherein he is millead and endance. red in regard of life or goods: So here, the fpirituall than doth count those happy who keepe on in the Kings high way, in that good and fure way of Go b's Law.

Wherefore let us keepe precifely to this Law of God, which is the way we must walke in : We would not goe willingly little or much out of that way which doth lve to the place we intend : let us here be like minded ; for even our least stayes and turnings aside in this way will hinder us much in that proceeding we frould make.

·How pitifull then is their efface, who never heed this way of Go o's Law, but goe whither ever their mind and inclination carrieth them, what way their company ferverh for, thinke men in way good and fafe enough; these are rogues in religion, vagrant persons, of whom we fay, They are never out of their way : For fo it is with these who propound not to themselves to walke by the Law of Go D.

What againe is their estate, who think it blessednesse when they may live without yoke of religion, when they may fweare, blowze, fwagger in fundry kindes; when they may get by hook or crooke, when they may have elbow roomth, and live without this law. Theeves thinke it merry when they may live after their lufts, cafling Goo's Law behind their backes; but they remember not, that for all this they must bee called to judge. ment.

Yea, Go o's ownechildren may hence be rebuked; who fometimes thinke it a bondage to be held in, not to have fomething allowed which corruption and luft craweth: Even as ficke men thinke it a misery when they may not in fome things pleafe their appetite, and feed their fielaelle: But though to our judgements depraved

with



with luft and passion, it may seeme so; yet it is not so, neither can it be happinesse to free that which will kill us, and warme sin in our bosome, which will in the end sting us deadly.

## VIRE 2. Bleffed are they which keepe His seftimmies, and feeke Him with their whale heart.

Now followeth the second thing from which they are described who are perfect in way, namely, that they keeps Go o's testimonies. The doctrine of Go o's Word is a Law, because it teacheth us, and bindeth us to duty: a Testimony, because it doth testifie what abideth us if we doe it, or otherwise, if we doe it not. Againe, because it hathtestimony from Go o, and from our consciences: Those who are perfect in their course, they walke by this Law which they doe keepe in their hearts, that they may be able to walke according to the light and direction of it: and all they are blessed who thus keepe it in them, that they have it ready for course and conversation of life,

Obs. 1. That all who malke in G o D's Law, they keepe Dock.

His Law in their minde and affection: Come let su goe up
to the house of the L o R D; He will teach so His mayer, and
we will walke in them: So Deut. 6. Before a man can
speake of G o D's Law as becommeth him, hee must
have it in his heart: Things are stored up in Ware-houses before they be brought sorth into the shop. Looke
as a man must keepe in minde his way before hee can
walke aright in it; and have the art of doing a thing in
minde, before he can worke any artificiall thing after it:
So must we keepe the Law of G o D in minde and will,

Víc.

as the way and rule of art in which we walke, and by which a godly courfe, as an artificiall peece of worke mult be framed and directeded mo nian servey bas an

When the Saints fee their great ignorance, their forgetfulnesse, their indevotion, want of love, and delight in this Law, often occasioning their falling; then they fee how happy they are, who keepe in heart, minde, and affection the Loap's Testimonies: Such who long have conflicted with this vanity, and know how hard a thing it is to hold their mindes to these Testimonies. fuch will bleffethem who keepe them in knowledge. minde, and good affection. Earthly fervants, we count them happy, if they know their mafters will; if they tlid know it, but yet could not remember, it were a great misery; therefore to know and remember it, is a happineffe: if they did know, and remember, but tookend pleasure in it, they would bee but servants bearen with many stripes: for servants of the Loa D to know His will, to remember it, to be delighted with it; fo as on every occasion to bee ready for performance, this is a happinesse.

Wherefore they walke not in Go n's Law, nay, they care not to walke in it, who care not to get the knowledge of it, to confider on it, to keepe it in remembrance: for these three respects it must be kept, or it cannot be practifed. No man can worke this or that, who hath not the knowledge how it should be done: if weeknow things, and remember them not, they are for the time as unknowne. If we remember, We should not give place so the Divellby being angry, wee should not sweare; but vertransported with passion or custome, willnes weigh it, and confider of it, that to our wills might be moved towards it, we shall not practice: Nay, in this case we

winke

winke against the light, and choose to be ignorant. Many are willing to know little, that they may goe on without any remorse in their courses; imagining also that they are the more excusable while they live thus in them.

Obs. 2. That the carefull keeping in minde of Go D's Testimonies is bleffedneffe: For though there is a keeping of them in conversation, mentioned in the former Verse; here another thing being intimated diverfe from the former ; He that keepeth this plant or holy feed fo that the Divell cannot take it out of his heart, or prevent the entering of it, he is happy; for the word here used doth fignifie such a carefull custody as that is wherewith we use to keepe tender plants : this Gop did traine His people to, when He would have them write the Law on Deut. 6.8; the postes of their doores. My soune forget not my Law, Prov. 3.1. but let thy heart keepe my Commandements : Wee are exhorred to write the Law in our hearts; it is a metaphor borrowed from writing-tables, in which we write down things we would readily thinke on, and at no hand forget; thus lob hid the Word in his heart, more than his appointed food: When the Saints thinke how many things there are which would make us let goe Goo's Teftimonies, as our flesh lusting, pleasures without, our indispositions, our want of finding comfort in practice. croffes in name, goods, &c. when fuch things feduce from this carefull keeping, they count them happy who can counter-guard, hold these in their hearts against all temptations.

It is a bleffednesse to know and affect the Law of God, to meditate on it: As an uncleane man taketh a pleasure in those thoughts which are a contemplative kinde of uncleanenesse: So doe G o D's children sinde it no small

bleffed-

Vfe.

Doctr.

3

bleffednesse to tosse and revolve these things in minde.

These kept in heart, make us walke accordingly, and attaine all bleffednesse, temporall and eternall; that which is in the heart is as a law commanding the whole

man, be it good, or be it evill.

Wherefore, let us labour thus to keepe His Testimo. nies in mind and affection, that we may be ready to every good word and worke, as occasion is offered. Wee will use notes of remembrance, tye threeds about our finger, bid others put us in mind of this or that, so carefull are we in earthly things; but points of Go b's will reveiled in His Word, are with many kept no more than water in a five.

Who seeke Him with their whole heart ] This phrase is fometime taken legally and absolutely, and noteth the perfection of all the powers of the foule: sometime comparatively, and standeth in opposition to a deceitfull feigned heart; Ier. 3. Indah is faid to have returned to the Lon D, but not with her whole heart, but feignedly:

Observe in the connexion of this with the former; That such as keepe Goo's Testimonies in heart, are true feekers of God. Looke as men who remember things we put them in trust withall, may be faid to doe what lyeth in them to win our favour : So while we remember the things God hath given us in charge, we truely fecke after him indeed: This is one branch of God's Testimonies. that we should seeke Him while he may be found of us.

Againe, while we endeavour to keepe His Commandements, we finde our unsufficiencie, and are forced to fly to Him who hath undertaken to write His Lawes in our hearts, to put His Spirit into us, and make us walke

in His Commandements.

Againe, the force of this worke doth feeke God : for

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as such which doe mindenothing but sinne, seeke death and destruction, though they intend it not; yet the force of their worke bringeth them thither: So, who so mindeth Goo's Testimonies, seeketh further to have communion with Him in grace and glory. The more men get into Goo's wayes, the further they come acquainted with Him; the more they come to know Him and His sweetnesse, the more they will, and follow after Him; As the hound the hotter sent he hath of his game, the more eagerly he pursueth.

Hence then we may trie whether we seeke Go D or Vse.

no: every one will say, he doth seeke Him; but who so walketh in ignorance, lusts of ignorance, he doth goe from Go D, as he forsaketh light that goeth into darknesse. The parent that cockereth his childe, and spareth correction, will say he loves it: but the Scripture so, he hates his childe while he thus continueth: So it is here; what ever men thinke, Go D will say they say from Him who have no care to know and keepe His.

Commandements.

Obs. lastly; That it is blessednesse to seeke the Lord Doss.

unfeignedly: The Saints finde often that their hearts will not come off so wholly this way, as they defire; which they seele to be no small misery; and therefore deeme them blessed who can with whole heart make after God.

Againe, they feele that as their treasure of seeking encreaseth, so their happinesse is encreased also: for the more fully we seeke, the more neere we come to GoD, the more neere Him, the more we feele our selves happie in Him. Some in love thinke it their happinesse, when they may have leave to seeke with any hope creatures like to themselves.

Now

Now there are many kindes of feeking, as in our first repentance, and after wee are now come unto God; for we are received as Abfalom was, but we see not our Fathers face at first. Yea, after conversion, there is an ordinary, and an extraordinary seeking to the Lord; and either of them may bee diligently or softhfully performed; and so become praise-worthy and effectuall, or discommendable and unfruitfull.

V/c.

Wherefore let us stirre up our selves to seeke Him, to finde Him with us, to sanctifie us throughout, to direct us, strengthen us, comfort us, to be every thing to us. He will be with us to prosper us, while wee walke after this rule. Let us therefore goe to His house, aske Hisservants of Him, goe on in those wayes and companies in which He useth to walke, and if wee no way can finde Him, let us doe (as little children) crie after Him; and give not over till (with the Church in the Canticles) wee have found Him whom our soule loveth.

VERSE

VIIII 3. They also doe no iniquitie: they walke in

He reason followeth proving the bleffednesse of I these before described: Such who escape finfull wayes, and by confequent the miseries that attend them, fuch are bleffed: But they worke no iniquity, who walke in thy wayes. This particle doth feeme to infinuate, that some other reason is gone before, for it doth fland in reference to something precedent; whether it annexeth a reason, or continueth the further description of bleffed ones from effects negatively, and affirmatively propounded : They also are bleffed who worke no evil, but walke in His wayes. I take it rather as a reason, than a further description; for in the end of the first Verse, bleffed persons were described from walking in His waves: Againe, the understanding of the adversative particle, which opposeth one part of the Verfeto theother, is not so frequent, but in the relative it is usuall: what I will gather, either fenseshall beare.

The Saints account it great happinesse to escape sinne, obs. In Such who have grouned under the bondage of sin, and sighed being overtaken with the unfruitfull workes of darknesse, observing how it hath made them find Go p displeased, how it hath troubled their peace, distempted their soule, disordered everything in and about them, caused them double arduity in performing any spiritual duty, distasted spiritual things to them; they judge those happy who know not such misery. Lookas natural and civil men bitten with some grievous stinging temporal evill, doe account those blessed who taste not this cup they find so bitter: thus it is with the spiritual man also they find so bitter: thus it is with the spiritual man also they sind so bitter:

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Wherefore we may hence discerne whether wee bee truely sanctified: doe wee count it happinesse when God doth keepe us from falling in some kindes to which we are subject, and in which we have often offended: it is a figne that there is a spiritual life begun in us.

by whom wee are preserved: wee commend the nurses care, which maketh her still have the child in hand, keeping it from hurting it selfe, and falling here or there: thus should we Gods tender care, who neither slumbereth nor sleepeth, but keepeth us in all occasions, who are ready every where to offend. If wrath should prevaile against us, if lusts of intemperance, uncleannesse earry us captive; if folly should breake from us, would not this be grievous? and shall wee passe it over, never provoking our hearts to thankesgiving, when wee are kept from these provoking miseries?

That such who walke in G o D s wayes, are kept from sinne. Here two things are to be opened.

I The persons priviledged.

2 What is their priviledge.

The persons are those who walke in Gads law, having the rule of His Word for their warrant. If we follow our reason, senses, will, affections, custome, examples, events; then we may fall into manifold fins: but while we keepe us to the Law, we shall be free from transgrefing, no man can erre while hee followeth a true rule. Go a slaw is the rule of our constitution, and conversation.

Now the priviledge of these is not, that they shall quite bee without any thing that is sin; for wee all pray for forgivenesse of sin nor that they shall not be workers of iniquity, the phrase is the same, that is, such who make

make a trade of fin, who wholly are given up unto it, fo that it raigneth inthem; for this is commonto all Saints: but a further thing feemeth to becaimed at, viz. that they shall not fall fo as to commit any part fingularly perverfe, fuch as might provoke God against them : they should not presumptuously give way to lust, so as to trouble their peace, as Pfal. 15. Hee that doth thefe things Shall never fall.

Wherefore let us keepe our felves to the wayes of Vfe God: While Souldiers are within their trenches, and fortifications, the enemy cannot hurt them; but if they straggle forth, they are exposed to danger, while wee walke within the rayles and bounds of Go D s commandements, we are fafe; but if we leave thefe, we can-

not but stray deadly.

VIRSI 4. Then haft commanded us to keepethy pre-cepts diligently.

HAving contemplated about the bleffednesse of the chose that walke in Gods Statutes, both the good they have, and evill they escape; his will now worketh in defire after a condition to happy and bleffed : where

in a word observe in generall, that;

To consider the happinesse of a holy course in obedience to Observ.

God, will breede a desire after it: Even as when the outward senses discerne some evill object, there is a shrinking backe of nature and a turning from it; when they apprehend some good and pleasing thing, there is a comming forth of the appetite unto it : So it is in these Spirituall matters.

Wherefore let us remember this that we may excite Vfe.

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our selves the better: When civil men ponder and discourse of the blessed condition which they observe some use, their mouthes water to have their parts in the like: thus often to repute how many evills wee know for want of our hearts inlarged to walke constantly, and cheerefully with God in his wayes, how many good things are kept from us; it will more and more enamour us and make us desirous of that happy estate.

2 In the person commanding is set downe a motive to obedience: [thou] with an emphasis texed forth: hee who hath power over us: if any of our equals command, they may come and goe without; but a Masters command, or the Kings, what force hath it! Against the more the love of the party commanding, the more wee

bestirre us in the performing of his will.

To keepe thy precepts ] Observe: What bindeth the confeience to obedience, viz. The Lords Lawes; not mans ordinance religious. Every thing we doe, must be made an obedience of faith. Wee see how worldly men will keepe mens commandements, where the breach toucheth life or liberty: men that will rubbe horse heeles at their masters command, have no care of Gods; Gods laying charge on us to keepe His commandements, sheweth His great love: As Parents will charge their children not to come neere waters, and to doe this or that which they know to be good for them. Death and life stands in these commands of God.

Diligently Observe: That the Commandements of God must be kept strictly, precisely: Both intensive and extensive. We must keepe little and great with fervent endeavor: Man will say, he hath right to a penny as well as to a pound: we in civil decency do not onely rubbe off dirt, but we brush off lint. Men will not onely

onely have a fervant doethis or that, but doe it with heart and good will: we must strive to perfection.

VERSE 5. O that my wayes were directed to keepe thy Statutes !

TOw it is to bee marked, that hee doth not nakedly Propound his defire, but useth fundry infinuations and motives, fometime to perswade as it were with God: fometime to strengthen his owne faith: not that wee must conceive as if our prayers and petitions did worke Gods will, and make Him willing before unwilling; for it is fo farre from this, that our prayers make God have a will; that the contrary istrue, because God hath a will to give us good things, therefore he doth by His spirit teach us to pray for them. God will have it then for our fakes, that our faith may thus be exercised, the truth of our defire manifested, that thus the benefit may bee endeared the more, when on fuch fuite wee have received it. God in this dealeth with us as Parents with little children, who whenthey will give them any thing, will call them to them, come let me heare what you can fay, and put words in their mouth wherewith to aske it at their hand : Even thus doth God with us in the bleffings he hath determined to bestow upon us. To come then unto our matter : Having warned this once for all: that which thou haft commanded that I should keepe diligently; that I cannot but defire at thy hand: Thou hast ordeyned thy Commandements, that I should keepe them; therefore I cannot but wish, ob that my wayes were fo directed, &cc.

What Gods Commandements worke in su, they fet us a Obfil. G 3

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begging to God. O that my wayes were so stablished and directed: they know, as of their owne strength they cannot doe them; so with Gods helpe they can, who hath said, facite ut faciatis: We cannot speake but as ecchoes, nor yet doe any thing, but as novices write their hands being lead and guided by another. The faithfull heart resoundeth to Gods command an answer of desire: Psal. 27. 8. Then saids seeke yee my face; my heart answered, Lord, I will seeke thy face.

That we must seeke to obey with firmenesse and constancy; even to get our thoughts, wills, affections and actions stably grounded: Even as a bodily state, which is now well, now in qualmes ill, is not pleasing: So the spiritual man, he cannot but seeke to enjoy health with constancy and sirmenesse, not such as is with some sicke

qualmes of fin interrupted.

What is the desire of the spiritual man, viz. that he might observe Gods statutes. Earthly servants, they desire to finde out the length of their masters soote: So Gods ser-

vants, good subjects, &c.

What wayes are rightly directly, those that are according to Gods statutes and lames: Every thing is right as it agreeth to the rule: The life of a subject is rightly ordered, when it accordeth with the lawes of a kingdome.

VERSE 6. Then shall I not bee ashamed, when I have respect unto all thy Commandements.

Here is a second reason respecting himselfe.

That which would exempt him from cause of shame; that I have cause to defire.

Observe hence: What is a sporre to the desire of the god

by, his experience of the mifery which is in transgressing:

Shame, feare, griefe, companyons of fin.

Should wee not finde fin as an aking thorne in our fides, wee would not labour to bee fet free from it; but fuch as pay for it, they know what a priviledge it is to escape such heavy reckonings, the misery the prodigall found in his wandering course, made him thinke of the happinesse of his fathers servants.

The godly feele shame, while conscious of sinne. If the Naturall man doe any thing undecent in presence of others, being taken, he blusheth: the godly man who hath received a kingdome which cannot be shaken, when hee thinketh how hee hath fayled before his God, cannot

without a holy blush remember such matter.

What is the way to escape shame, viz. to obey God in one thing, as well as in another: That which breedeth boldnesse expelleth shame; so farre as we goe with our warrant, we encede not to be assumed. The Divell will make men assumed of good; they shall have praise, not suffer reproach, they shall not be disappointed of their hopes: they cannot be found but in their duty.

V B R S E 7. I will praise thee with uprightnesse of heart:
when I shall have learned thy righteom
judgments.

Him who will praise thee with uprightnesse of heart, and keepe thy statutes; him thou must teach, and not leave over-long: But I, &c. As worldly men think, a would one doe but thus or thus for them, supplying their want! then how thankfull should they bee! So spirituall men when they see themselves in want of spiritually men when they see themselves in want of spiritually men when they see themselves in want of spiritually men when they see the spiritually men when they see themselves in want of spiritually men when they see the spiritually men

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rituall bleffings, and the worth of them, ô they thinke, how thankefull they should be, were they thus and thus

fitted as they defire!

Oblerve hence: God doth dispose all those to thankfull receiving, whom he meaneth to follow with blessing, though sometime hee doth prevent them, and give them not asking. When he seeth that there is grace even to take a thing more thankefully by how much it came the lesse expected. Men doe all for their honour; Honour is the spurre of action. It is a motive which we may use, to promise praise to our God: He will not sow His best things on unthankfull grounds.

The true Saints ferve God from beart and spirit. God careth not for such praise which is but as court complement, but that which is unfeigned: As it is no musicke which a well tuned voyce or instrument doth not found; So it is no praise which commeth not from a

well framed heart.

When I shall have learned thy righteous judgments Not the speculation onely, but the practice, in understanding, affection, action, the righteous ordinances, which

thou hast judged meete for us to walke in.

any thing of him. Amongst men, to have learned any to igue, science bindeth us, to have learned morality from some Philosopher: Wee praise those who can teach a dogge, a horse this or that; but for us affe-colts to learne the will of God, how to walke pleasing before Him, this should be acknowledged of us as a great mercy from God.

We cannot know, nor doe, further then we are taught unto both of God: Man in humane things can goe no further then he hath teaching in trades and sciences.

VERS 1

## V E R S E 8. I will keepe thy statutes : O for sake mee not utterly.

Here the Prophet expresses another infinuation:

God letteth us long walke desiring things, that we may obs. 1.

keepe them more warrly when observed: To teach those who hold no better then colanders doe water, is no delight; but such who will keepe that is carefully committed, we instruct readily. Such on whom thy teaching shall not bee in vaine, such thou must teach: but if thou teachest me, my ignorance and untowardnesse are not so invincible, but that I shall doe that thou teachest me.

Againe, the readinesse of a Scholler is a great inducement to others to teach him; hee who is ready to

learne.

Lastly this may bee an argument, from the resolved purpose which the Prophet had, notwithstanding all oppositions in himselse and others: Such who will not bee beaten from this resolution of walking with thee; such thou must not long leave, but helpe.

I am resolved to keepe thy statutes.

doth not helpe them against their siesh, teach them, stablish them in that measure they desire. Even as such masters so helpe their Schollers that they will have them picke out by themselves, and try strengths: So God doth so teach his, that he seemeth to leave them, that thus they may proove their owne strengths, have their saith, and meekenesse and constancy tryed; it is desertion eruditiva: By how much there is the more industry in learning, the memory is so much the more holpen in retayning; when God leaves His children, they cry after

after him; Absalom brought loab to him by doing him a turne fuch as would have befeemed an enemy rather then a friend : So God bringeth us to feeke His face by turning sometime in semblance enemy to us. Some whose love is none at all, or but weake, will easily feare Gods defertion: Some are still in it, because they have cryed themselves weary: Some out of wisedome, and stayednesse, as matrons, more easily forbeare their husbands absence, then younger women.

Lattly, not to be left, but to be overmuch left, is that wee must pray against : A frowne is sometime as necessary as a smile to a child. Wee must not be such fondlings as will not let the Parents goe out of fight. Against the excesse of any thing we may pray: for all Gods judgments towards his are tempered with mercy: if we be superabundantly pressed and above measure, it is so but to our fense in seeming, in it selfe the thing is otherwise.

Wherewith shall a young manclense his Beth. VERSE9. way? by taking heede thereto according tothy Word.

> "His may bee conceived as a motive to God to teach him to keepe his Commandements; for otherwise his wayes could not bee clenfed: or as an incitement to himselfe of seeking holinesse.

That in which my wayes are made pure, that I

must desire and indeavor.

But by observing thy Word, our wayes are

cleansed. Therefore, &c.

Or it may bee conceived as a digreffion provoking others: but there is nothing before, nor any Commoration moration after which may shew that hee converteth himselfe to deale with others for their instruction.

Clense The word fignifieth to make cleane as Cristall: it therefore sheweth either the necessity of being taught the law by God, or exciteth David, as an excellent estect, to his devout seeking, which ensueth. As the lesser age of the Naturall man is subject to many scapes lesse cleanly: So the age of youth is to spirituall, selfe conceite, sensuality, passion abounding; every principall workeman will smell of his instrument in that he worketh: So the soule; &c.

That there is a cleannesse of our wayes; as a civill and obs.1.
naturall uncleannesse, so a spirituall. Should a man not bee able to speake but slavering, should he have Icekles hanging at his Nosestrills, these were Naturall uncleannesses, to goe unwashed, with apparell filthy: So when morall vices touch our wayes, they defile them.

Gods Word is the clenfing truth: Even as observing all civill rules of good manners, maketh us scape civill dishonesty: So Gods Word is the glasse which discovereth all spirituall deformity, the water and soape which washeth and scourcth it away.

VERSE 10. With my whole heart have I fought thee:
O let mee not wander from thy Commandements.

The argument thou must not suffer to erre from thee.

What maketh us able more confidently to clayme our pre-Obs. 1. fervation from evill wayes, if wee be conscious to our selves that

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will have finde, and he will have heavenly husbandmen to fow in hope, as well as temporall. It is decent that when we make our children aske us this or that, that we should give it them after. If Parents will give good things to their children asking, much more will God: If wee stirre up the heart of any to bee suiters to us, wee count it treachery then to leave them: Though if men aske us, if wee bidde them not come to us, wee are not bound, yet if we bidde them come to us and aske, it is a debt, to give unto them that they request.

With my whole heart] that is, not faynedly have I done it, but foundly: even as in outward loves some seeke indifferently for fashion more then settled affection: Some are wholly devoted to those they sne to: So here; many returne to God like adulteresses, still reteying af-

fection to their old loves.

That a heart truly feeking God, flyeth finne: For as one that feeketh light flyeth darkenesse: So our communion with God is in the wayes of his Commandements: If we leave these, wee have no communion with him, but are in darkenesse.

not only totally and finally, but not disturbantly, in such measure as interrupteth my communion with thee: Anake not my love. Even as all humane lovers count it grievous to bee broken off in their love, and called away: So a faithfull soule to bee withdrawne from God.

VERSE.

VIRSIII. Thy Word have I hidde in my beart, that I might not fin against thee.

This argument Ste who hath carefully endeavored frands thus: Ckeepe thy Commandements.

It is to bee marked in this Pfalme, how many titles he pleadeth for the obteyning a heart enlarged to obedience: We youch these titles to men, that wee may bend their wills toward us, and stirre up somenew motion which they had not determined. But we must not thinke that God is as man, that he should bee mooved by us in Himselfe: for he hath from all eternity determined, that Hee will give us thus studiously to seeke, and make us, feeking, attaine our defired fanctification. But for the strengthening of faith and hope and fuller worship of his Majesty, while we not only make request, but shew the equity of our defires: yea we fanctifie the attributes of God more particularly, while wee acknowledge that hee will worke fuch things, as motives of wifedome, power, truth, grace, call for from Him.

Such who carefully indeavoragainst fin, such God will helpe with more through obedience. Hee that doth what in him is, that is, he who putteth out in exercife, his grace in hand, shall attayne further grace. We cannot begin to God, till hee hath prevented us by his effectuall calling; but when we are in the state of grace, we may so beginto God, that wee may doe that which is as a meane of attayning; not that wee can so begin that wee can bring him fo to determine toward us fome grace which hee had not absolutely purposed. Good fervants will feeke to pleafe and bee circumfped not to

offend:

06.1.

offend: and such who thus behave themselves, they will not doubt to speede in reasonable requests: So here, this is the argument: In the verse is set downe: first an action: secondly the object: thirdly the place: fourthly the end.

Seede must bee covered, or it will not grow; not chasse, but seede to be sowen. Pretious things must bee laid up in pretious caskets. The Word hidde killeth

fin : as some seede sowen will kill others.

Now the verfeit felfeteacheth two things.

That to hide the Word in the heart, is a preservative against sinning. It may seeme otherwise; for many from the knowledge they get of the Word, are made more sinfull. True: but to hide the Word in the heart, is to know, remember it, to imbrace it with minde and affection: now this never causeth sinning.

The knowledge of the Word doth per se commonly restreyne sinne; but doth occasion sinne enerly by accident; when a sinner receiveth it, whose sinne is in a kinde of paroxysme or inraged. For as remedies doe heale sicke men commonly, yet may exasperate on morbos

efferates, fo here.

3 Who truely fly sinne, such who lay up the Word against it: Such who fly the plague, will eate some Cordiall preservative beforethey goe into ayre suspected: So here.

VIRSE.

#### BS 1 12. Rieffed are then, O L OR D : teach me thy flatnies.

HE who is bleffed, wee cannot but defire to learne his Argui

If we fee any earthly happy, wee have a great defire to learne out their course, as thinking that by it we might be happy also. Every one would faile with that mans wind who prospereth; though in earthly things it holdeth not alway: Yet a bleffed Go D cannot by any way of His bring to other then bleffedneffe.

2 Thus: He who is bleffedneffe it felfe, Hee will bee ready to communicate his wayes to other : the excel-

lentest things are most communicative.

The argument thus taken is from the Nature of God: Praise and petition are here joyned. He who is to bee

bleffed of all, he must doe good to all.

Spirituall men make the bleffedneffe of God the chiefe obf. 13: bappineffe : Earthly men, ô howthey will looke into, and speake of the blessednesse of some earthly men, who have, health, wealth, honour, favour with their Prince and Country 1 but the spirituall eye looketh at the felicity in God.

2 What would make us defirem of Gods wayes, viz. to . learne to know God. Earthly men cannot fee men earthly happy, but they are ready to wish themselves like unto. them : So wee cannot fee the bleffedneffe of God, but it would bring us in love with all those waies by which

we might be conformed to him.

abf.2.

#### VERSE136 With my lips have I declared all the judgments of thy worth.

HE who is not ashamed, but loveth to rehearse and talke of thy statutes with others; him thou must teach them: But I have declared thy statutes, &c.

Reverently to speake of things before others, is a great honour to them, and the more we signific in what honour we hold this or that art or science, the more we infinuate to be taught it by the Artist.

Obs. 1. That to speake of good courses, though wee cannot under-

That to speake of good courses, though wee cannot understand them, nor practice them as we desire, as a good signe that God will teach us them in his time: If wee glorishe God whose judgments these are, it sheweth the love to the things themselves: If the King make a speech, how doe his favorites applaude it, and relate it?

He who lovesh the wayes of Gods statutes, his tongue will declare them, and dwell much on them. What things were love, admire, desire, our tongue will be eoccupied about such things. Every creature hath a voyce like to it selfer, if no reasonable creature, no speech, if a civile, civill matters, and naturall it speaketh of: if a new Lord from heaven, he hath the lips of the righteous: if seede good, it bringeth forth such fruite as is pretious. A sound lung, a sound breath. Sometime teeth outward, good men may iangle unstruitfully, externall causes so affecting them. The wicked usually, as they are unprofitable, and corrupt, so are their words, though sometime they may have good ones: even as a rotten lunged man may breath, by champing a Clove a very sweet breath from the teeth forward.

All the judgments of thy mouth ] Many love not to heare

heare of, speake of all the Schollers who follow such and such, will gather up all kinde of fragments which were their masters. Hee will show this honour to all who desire to learne all.

V B R S B 14. I have bad as great delight in the way of thy testimonies, as in all riches.

HE whole delight is in thy statutes, him thou must wrgteach; and he must seeke for it: for it is a reason
to both: as C m n 1 s 7 said to: Nathaneel, believest thou; for this thou shalt see greater things:
So here.

Go D will make fuch acjoy in that knowledge, He bath Obf. 13.

given them, fee further things whereof to rejoyce: The

truer our defire and affection is to Go Ds wayes, the

fooner Hee doth teach us them in more perfect manner.

If a Scholler take a pleafure at his booke; it promifeth

great proceeding, and the master is joyed in him.

2 What joy in G O D must moove unto, even to feele it more ardently: G O D doth mingle delight with our first obedience: he represent difficulties hindering, he may draw us on to proceeding in it; hee maketh us taste the sweetnesse of them, and partake in peace which followeth them.

A good man hath good joy, every thing hath a kinde of joy, when it enjoyeth that which is good for it: the ground will smile if after drought, it get raine: the Naturall man hee eateth and drinketh, his heart is filled with gladnesse: So the spiritual man in that which is agreeable to his renewed nature. What pleasure doe many take in finding some one Philosophicall veritie:

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the worlds joy is but the laughter of madfielle.

all, the greater is the joy: a reasonable ereature hath a greater joy then a sensible, a spiritual more then a reasonable, a higher cause, a worthyer object: hereupon the joy of salvation is called a joy unspeakeable and glorious; more then the joy of vimage or harvest. This is operativa, non objectiva delectatio; the way being very sweete to all the godly. The impassia of every thing is the summum bonum of it. To walke in Orchards and pleasant walkes, it delighteth the Naturall man. Men that have long lyen by it and kept in, how sweete is a walke to them! Go o doth let it sometime be full of delight, sometime full of difficulty, pursfy disease, aguish sicknesse, spirits opposing us.

4 Where the delight is found, there the thought will

be much musing.

VERSE 15. I will meditate in thy precepts, and confider thy wayes.

HE who meditateth and confidereth thy wayes; him thou must teach; the more a Scholler doth to get the knowledge of any thing, the fitter it is his mafter should helpe him where he is at a fer.

obs. 1. What those doe who truely seeke to learne Gods law; they muse on it, six their mindes in the contemplation of it, by we meanes they come to be changed into the image of it. Naturall men will set their minds a working: the eye of the body taketh a double view, the one passent in transitu, the other fixed, looking through the severalls: So the mind while it thinketh on this and that, not determining

it selse, but passing from one to another, it doth not meditate: but when it discourseth, that it may attayne the full Nature, or at least find somthing with whit may be accordingly affected, then it meditateth, and considereth. Looking into any thing, breedeth more full knowing and loving: this is speculative if it rest it selse purely in surther knowing; practicall, if it beto stirre up affection and action.

## V n R s n 16. I will delight in thy statutes, and I will not forget thy Word.

Here is expressed another effect of Davids singular love and affection to Gods word, that it was his delight and solace, that wherin his soule took special pleafure, and wherin it did most recreate, and refresh it selfe: And what should bee more delightfull to the soule then Gods statutes: there being in Gods Word all the true cause of delight that may be.

I They beautifie and adorne the foule above all o-

ther things.

2 They are a meanes to free the foule from many terrors, feares, discontents, despaires with which it is troubled.

3 They are a meanes whereby the foule discovereth and avoydeth unspeakable dangers, otherwise unavoydable.

4 They affure the foule of eternall joy and bliffe,

and are an earnest thereof.

5 If we be in misery, they make it the lighter, or remoove it: if in joy, they either strengthen them in it, or change it for a greater and more lasting.

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6 They being in Gods statutes, the soule may in these have a sight, and a vision as it were of God Himselfe, and of the unspeakable secrets of heaven, such as the witt of man could never have found out. Many more causes of delight I might reckon up; but these may serve to show our brutish sottishnesse that can take no delight therein. You have some who can in a peece of Virgill, take great pleasure, the Mirrour of Knighthood, cards, dice, &c. But in this most sweet and sacred law of God we are nothing delighted.

I will not forget thy ward] That which we find pleasure in, wee easily forget not; Qua curant, meminerunt: the will commandeth the exercise of the understanding, and therefore that which worketh on her, so as to delight her, shee will command the treasuring of that up and recalling of it. Beside that, the more the love and joy of the soule is mooved, the more the thing is im-

printed into it.

Gimel. VIRSE 17. Be beneficiall unto thy servant, that I may live and keepe thy Word.

These two verses following may serve as conclusions to those before. Length of days is a grace, and to be asked from grace, while we long to be riper and riper.

God conserveth as freely as he createth.

Why the Saints desire life, that they may prove how good it is to obey the will of God: Naturall men would defire life, to see their Children given in marriage, to free their estate from intanglements, to injoy such who are dear to them, they have grounds of their desire suitable: But the spiritual man hee would faigne have a time wherein

wherein he may keepe the Word. To have subdued enemies, and be taken away before triumph; to have taken much paines in subduing corruption, then when we! have purged, and attained collargement, to bee taken away before we have some time to use it, and shew it in practice, is grievous.

VERSE 18. Open my eyes, that I may fee the wonders of thy Law.

Seking knowledge must be joyned with seeking obedience. Obs. 1.

A man must know his way before he can walke in it:

Noowant of light in Scripture, but veiles of darknesse over our eyes, keepe us from seeing. David taught by Gad and Nathan, seeketh revealing.

Revealing His eyes Presupposeth taking the veile from his heart: for the while the heart is veiled, the eye cannot see as it should. When we come within things, we see them briefly, which out of us a fante off, we discome not: So here, removing darknesse, giving light, applying the sight, to the actual exercise of it selfe about this object, daids now a montaid dailed Taking

of Goo; Ascorporall light comming into a toome, makes all the things which we mantled up in darknesse, now conspicuous: So light irradiated upon our mindes, the wonders of the Law of Goo are made perotive able. Light hodily is strong and conspicuous, only there must be an inward light wherewith to perceive its. So reason being a light, heremust be reason: So the supernatural light of the Law requireth a light of understanding proportioned unto it wherewith it might be different and the corned.

Obf.1.

cerned. The Saints have fome light, burknow nothing as they would, and should; hence it is that their know-ledge is not so affective: if weefee but dimly, troubled with distillations, we will see to perfect our bodily sight:

So here, &c.

VERSE 19. I am a franger upon earth: hide not thy

HE whose life is no settling here, but a travell to heaven, from him Thou must not hide the way of Thy Commandements, for it is the way of his journey.

He whose heart is not fet upon earthly things, but is a stranger to them, to him thou must not deny heaven-

ly. Thus the Argument may be gathered.

Who are hearty and hopefull seekers of obedience to the Law, such who doe not setabeir beares on earth as their abiding place. God cannot faile them in spirituall things, who for His fake leave earthly, going out of them in heart and affection.

The Saints are strangers here on earth: Vbi Pater, ibi patria: Their birth is from heaven, thither they tend, neighbor their father, now they knowne, subject to seare, injuries, &c. The mose the affectious are estranged from earth, the more they must be taken up in following heavenly: Even as a man who is a stranger among st us, the less hemedleth in our Common wealth, the more freedomic he hath to thinke of the way and meanes of his neurne. Strangers will be glad to know how they may walke, giving content to all: Wee must labour because strangers, to be taught of Godro walke in His wayes: if you doe these things, who will wrong you? Living births

births are strangers here, moales and abortives are o-

If strangers: Let us not grieve for the departed, they are but gone home.

2 Let us not love the things of this world.

3 Let us not imitate and conforme to them in language, fashion, company.

4 Let us get faith, hope, patience, &c.

# VERSE 20. My heart breaketh for the defire to thy judgements alway.

Defire ardent while it is delayed, is no small breaking a tree of life when it is obtained. We see persons in love when delayes or difficulties weaken their hope, how will they goe pining? So the true love to the Commandement, when the excellence of the thing, the necessity of it for condition, when the defeasances of many endeavours, when defires are renewed, and yet nothing attained. To lose naturall longings proves not a little painfull: Holy heart-breaking, a constant lingering, is the breaking of the heart. Things while in moving indeliberate, doe not so worke on the minde; but when they come to be fixed: slying sparkes burne not, but a coale lying here or there.

Indgements] put here for knowledge and practice of Go p's righteous judgements.

Such whose hearts doe so defire, thou must not drg.

If the Perill of erring be fuch, then teach methy.

A Petition from the contrary :

He

He who keepeth thy Commandements, thou must save from shame, Verse 22.

He who when Princestalke of him, holdeth to the meditation of thy Statutes, as his delight and counfellours; he keepeth them, Verse 23, 24.

VERSE 21. Thou haft destroyed the proud: cursed are they that doe erre from thy Commandements.

AS subjects who will not heare nor obey the Kings Proclamations are proud: So Christians who will not lend eare, nor obey the commandements of G o p.

curfed If a man have plotted treason, committed villany, murder, so that he is to suffer; how much more are they who have committed all fin, deservedly subject to endlesse destruction; they are under malediction while they thus continue:

Arg.

Who rebukest proud ones which erre; thou must protect thine against their reproach.

Obser.

confirme as in seeking protection from Him. Gob is the rebuker and censurer of wickednesse even in this life. He wounder the hairy scalpe of such a one as goeth on in his wickednesse. It is a part of His honour. If the King exemplarily censure some men, how is it talked of? Though his Excellencie touch the clouds, yet will God bring him downe: If Kings can crie menup and downe like coine, what can Gob? Chat is it is all judgement in heaven and earth.

This Go D doth inflict divers wayes:

I Gos forfaketh them.

2 He manifesteth their shame.

3 He powreth contempt on them.

4 He removeth them in judgement.

5 He sendeth them stings of conscience.

Pride challengeth God: it goeth above all creatures, and faith there is none to mee. Other finnes doe not fo dare Go n to His face. He that will be his own man, doing what pleafeth himselfe, is a god to himselfe.

The godly are subject to reproach from the wicked. They Observ. must approve or reject reproachfully : if they approve, why follow you not their wayes (faith the conscience) hence that notwithstanding the light of better examples, they reproach them by some nick-names. Dogs barke at moone-light, fwine cry out at the light of the Sunne, if turned up. If Creeples should mocke us for going upright, we would but pity them. Their judgement is fo depraved, that they thinke the wayes of Gad foolish

V B A & B 22. Remove from me shame and contempt : for I have kept thy Testimonies.

Ror not letting it flay with me.

The godla defire to be exempted from repreach, when fo it Obf. 1, pleafeth Gow is may be fo. The wildome of God feeth it good to exercise His sometime with this condition, and to fuffer the forbitking Zibars to meet with us. Contempt is a heavie thing to beare, as Honour is a good most gratefull.

God difeells the reproach of His children, as the Sunne clouds :

2

clouds: David doth well to feeke to God, Honour is but verbum Principie: and if any be reproached by inferiour Subjects, if the King will grace him, it is made whole. He can make others pull in the horne.

VERSI 23. Princes also did fit and peake against mee: but thy servant did meditate in thy Statuies.

obf. I. While men hold them to God's Word, their name shall be protected. It may be construed, Suffer me not to be made a reproach to them by any fall: But the Reason doth not so well answer to this: the wicked make the godly their table-talke. If we see civil men in any phantafticall fashion, wee, because it is strange, cannot but speake of it, gibe and jest at it: Thus with the wicked, there is fuch a strange foolishnesse in the wayes of the godly, to the naturall mans judgement, that hee cannot but bee harping about them, censuring their course, as pride, hypocrifie, humour, fingularity, precifeneffe, &c. A finne against the third, fifth, and ninth commandements.

The godly, when the wicked bark and grin, must hold their courfe. An intent man is not eafily interrupted. Barkings against the Moone, and creeples deriding those that walke upright, is not to be regarded. The more we difcover the enemie, the more we much hold us within our fort and ftrength, that is, the way of God. Vfurers, let all mentalke their pleasure, he will hold his way.

> .ilonana flora to descript set all of Vant s a

V 22 5 E 24. Alforby Testimonies are my delight, and my counsellours.

Value maketh us hold fast in the wages of God, fin-obsers ding delight. That wee finde pleasure in, wee goe on, not easily broken off: To make us leave that is redious is no hard matter. As a flower is to the smell, meat to the taste, so a divine sentence to a good understanding. That which resolve thus in all things doubtfull, is a delight: Clients are affected to their learned Counsell.

VERSE 25. My Soule cleaveth unto the dust: quicken then me according to thy Word.

My life is brought to the grave; it is like this hand of Go D was the occasion wicked ones tooke of scorning him.

Him whom then wilt not have afhamed before Args.
his entmies, him thou must raise, though brought to the dust, according to thy Word

The micked are fill ready in scoffe at the crosses of the god obs. I.

ly: As holy as they be, God can finde them out; and He
loves others as well as they: They have the godly, now
haved cannot but feed it selfe joyfully in beholding the
miseries of those hated by it: So the Psalmist brings in
the taunting speeches of the wicked: He trassed in God;
het Him helpe and deliver him.

or by griefe upon finding that delayed, which above all they defire. Saint Paul faith, They received the femence

of death, that they may learne to trust in God; that God may be glorious in the eyes of others, doing such cures as were past hope. This stone-wall must be even unmade, ere the roots of sinne will be loosed. This phrase [my soule cleavest to the dust] may signifie, is deject, all amort, as we say of those who shew no spirit noractive vigour: but the former is the likelyer.

obs.3.

Quicken me] To whom the godly fly when life faileth, to that Well-spring of all life; Even as to remove cold, the next way is to draw neere the fire: So to dispell any death, the next way is to look to Him who is our Root, by whom wee live this naturall life. All preservatives and restoratives are nothing, all Colledges of Physicians are vanity, if compared with Him. Other things which have not life, give life as the instruments of Him who is Life, as water burneth being the instrument of heat; When heart and flesh faile, God is the strength of my heart. And as a man can let a fire almost goe out which had kindled, and then blow it up, and by application of heir fewell, make it blaze as much as ever: So God with this stame of life which He hath kindled.

of the Law, promising to repentance deliverance, or speciall given him, which yet had not been accom-

plished.

061.4.

What helpeth the godly in adversity, the Word of God.
Wee cannot apply things further than wee know Gods hath will to worke them in us: wee cannot know Gods will further than He revealeth. This Word is the sealing ladder which God doth cast us from heaven into the dungeon of miseries, that we might climbe up by it. No wonder if it imbolden, for God hath madehimselse a debter to us, and in sidelity is fast bound to us upon His

word

word once given, and His word is as good as His oath and feale annexed.

VERSE 26. I have declared my wayes, and thou heardest me ; teach me thy Statutes.

Im whom thou hast heard in humble confessing of drg. his finnes, him thou must teach thy Statutes.

The Saints lay open to God what they finde, both good and Obf. I. evill, feeking deliverance, supply, strengthening, directing. Even as ficke patients tell to their Doctor both what good, and what otherwise they perceive, as Clients to their Counfell.

Declared] as if he had read them out of a booke.

The Saints know their wayes : A man that hath light obf. 2. with him feeth the way, and can tell you all about him; another is in darkneffe and knoweth nothing : The one taketh observation of his course, the other doth not.

Thou hast beard me ] Go D's goodnesse in hearing what we lay open before Him. If great ones let a poore man tell his tale at large, we count it honourable patience: But it is Go D's glory to heare our wants, our weakenesse in that we have our fins, the invinciblenesse of our evils, our utter impotencie in our felves, evento feeke redresse. It would lose the favour of man that winneth favour with GoD: as to fay; Sir, what ever you fay, or doe, you must pardon me, I cannot beleeve you, nor rest in you.

The more humbly we confesse all our wants, the more con- Obs.4. fident we shall be that Go D will heare us. He teacheth the bumble. The humble schollar will give to his Master, the honour of that he learneth.

4

I haverebearsed [say with my selfe] my wayes; Thou hast heard. I have declared to others what my way is, Thou hast heard me so discoursing; Wherefore teach me; seeing I communicate that I received: So it were an infinuation from carefulnesse to learne; from use of that he should learne.

Obs.s. The godly like candles light each other.

VERSE 27. Make mee to understand the way of thy Precepts: So shall I talke of thy wondrous workes.

obs. I. Men naturally are ignorant of God's wayes: No wonder, of all civill things which are in account, as Arts and Sciences, we can nothing, till we come to

betaught of Go D.

obs.2. The godly are desirous to learne God's mayes: they in part love, know, and admire the wayes of God: Natural men are desirous to learne natural things, and to know wayes hither, and thither: knowledge maketh us more and more looke into: Seeing breeds loving; loving commands surther looking: So in the minde, the more the eye of the understanding perceiveth in the wayes of God, the more the heart loveth, and the more it like that looke and contemplate about them.

Talke of thy wondrous workes ] Vnderstanding maketh

us see the LORD to be wonderfull.

That there is a mystery in all godlinesse: That the lame should walke, the blinde see, the foolish understand, that there should be a hidden way for the sonnes of men: if beasts could be elevated to see the joyes of reasonable men, would it not be strange: for these are above their naturals

## bundred and nineteenth P SALM E, Verfe 1, Gc. 1125

naturall element: So ignorance sometime breedeth wonder: knowledge here breedeth wonder.

VERSE 28. My Soule melteth for heavinesse: raise me up according to thy Word.

The Prophet being under some great languishing: We see but a Parenthesishere or there for corporall deliverance, the full streame runneth about desire of sanctification.

Obs. The godly heart even in sicknesses, is more carefull obs. 1. for grace than health: They follow this as the disport the other as a mineson: they know it is better with them neverto come from sicknesses to health, if God should not be with them to sanctifie them.

The true followers of righteousnesse know no small griefes, no small dejections of spirit. Such as sceke great

earthly things are subject to many passions.

Whom we must looke to for erecting of our spirits, even to God; that quickening Spirit, who gives life in abundance: Hee is the Soule of soule and body: He lists up the heart of His; When heart and sless faile, God is the strength of heart and portion for ever: As the instuence of the Sunne to things naturall, making them sprout and slourish; such is the light of God's face and favour to a drooping spirit: And as the Kings countenance to civill men; So God's to persons fearing Him.

06.1.

3

VIRSE 29. Take from metheway of lying, and grant megracionsly thy Law.

Lying wayes are all, but the wayes of Go D's Commandements: reason, sense, example, custome, event, deceiveable lusts, these tella man he is safe, or that hee shall repent of them, and take no hurt in the end, and promise ease and blessednesse, but performe it not.

Such as desire to obey Go D, must be kept from evill wayes.

Wee are not so sanctified, but that cold water will quench it, as a fire in kindling, not throughly kindled. Wee find a pronenesse of these wayes, as candles new blowen forth, are soone blowen in; and burnt children dread the fire.

God doth not suffer temptations to come into the prefence of some: God maketh the heart averse from them, when present.

We must come out of the wayes of sinne, ere we can walke

in the wayes of God.

regis in knowledge, care, and conscience, the understanding, the heart and affection: A voice sounding, as it were, behind; that it might shine before us, as the Starre did to the Wise-men in their way to Bethlehem.

VERSE 30. I have chosen the way of truth; and thy judgements have I laid before me.

HE who hath chosen the true way, and refusing all ways of falshood, him thou must keepe from

the one, and helpe to the other.

The godly make choice of God's wayes. Our choosing obf. I. God's wayes doth plead before Him; or as a title which we lay before God for the obtaining of them : for choice is actio collativa, it is a comparative action, an inclining or moving of the will to one thing; others rejected. Now it is equall, that when God hath wrought that our hearts turne from finne, refuse in comparison all other wayes, and are affected to His only, that He should gratifie us with them: Sinfull parents of children make choice of some good calling of life before others. If man should call us to any thing, and should not yeeld it to us, when wee are now come to it; it were not just. God calleth us that wee would walke in these wayes: if when our wills come to them, choosing to walke in them, oh then before all other, if He should not lead us inthem, it might feeme unequall.

That David being godly, did choose the wayes of God: Obs. 2. Many choose by-wayes, many are to make their choice for religion, the way in which they should walke to life: but the godly cannot but choose God's wayes, with refufall of other. Every thing is inclined, and profecuteth that which is connaturall: The way of Nature, civill men, civill wayes; religious men, the wayes of God. And it is to be marked; that the choice of the godly, is of the best, he stumbleth upon other wayes: These hee chooleth, bewayling his ignorance, which doth not throughly

throughly know them, his errour from them, his corruption ready still to goe out of them, crying to have them written in his heart: rejoycing when hee findeth them, and strength to walke in them. Hee admitteth through weaknesse, chooseth not others. As a man travelling, purposeth onely the way which leadeth him to his journeyes end, chooseth to hit that, but misseth through ignorance.

of truth] Such as are truth, and lead truly to happinesse. Such as are to travell any whither, much enquire how to finde the true way: they would be loath to goe false, were it but to the next towne. The godly are pilgrimes and strangers; the Law is the way, Conscience the guide, Conscience blinded, quite misguideth.

Thy judgements have I laid before me Menthat meane to travell the right way, will let before them a Mappe: So David, as his will had resolved upon the wayes of truth, so he setteth before his eyes the map of the Law, which did manifest this unto him: As the Ship-man hath his Card with Compasse.

#### VERSE 31. I have cleaved to thy Testimonies; O LORD confound me not.

This is a further argument why he should not be left to fin and shame, but be guided into God's wayes. He who hath not only chosen, but firmely stucke to thy Testimonies, him thou must uphold: But I &c.

Parents if their children have a great love and liking to any thing is good, will not deny them: Shall God deny His wayes to those whose hearts are most deepely in love with them? for this phrase fignisheth no less.

The

The godly cleave farmely to the Lor o's mayes, not to wayes of tradition, superstition, policie, reason: many things would loosen their holds, and turne them out, but still their hearts stand to these. Many fickle men will salute, walke a turne, play the Termers, but are easily broken off; it is otherwise with the godly, they sticke close to the wayes of God. All unconstancie commeth from a fickle ungrounded choice which is lightly made and quickly altered; but the godly choose out of that divine Seed greater knowledge of the experience of their blessednesse. Connatural choice in love doth so linke the heart to the partie loved, that no difficulties can dismay.

Confound me not ] Neither suffering me to fall by infirmity, nor to decline by apostasie, and so to become a reproach; lift up my head and countenance, let me not be ashamed, let not men make a scorne of mee: but the first sense is best; When I cleave or looke to all thy

Commandements, I shall not be ashamed.

Who may plead for their deliverance from fin and shame; Obser. fuch whose hearts love is after the Commandements. For it is equall that God should fave such from sinne, who fly from it, and love to be as farre off it, as heaven is from hell. Earthly parents will the utmost they can, shield their children from force and violence bodily, which should wrong the body; how much more will our heavenly Father protect us from being forced by fin, when our wills are turned from it ? Sinne so followeth, that it maketh them afraid who most fly from it : Sin is a bold faced harlot, will not be faid, nor take any may : the Saints finde what a ftrong affaylant it is, how it still reneweth light, though never fo difcomfitted; when they have with all their hearts opposed it, they teele fuch en-counters

counters as threaten their overthrow. It maketh them ashamed before God, Angels, men, their owne consciences: Nullum elementum ponderat in proprio loco; the place in which it is doth so appetere. But sin in the Saints is there where it is not loved nor liked; griefe, feare, and shame are inseparable companions of sinne. For those who have most desied it, to be taken by it, is most shamefull.

obs.

What Sinne bath, even Shame for a companion, even in God's children: There is a shame vertuous, preserving from it, a blushing at the presence of any occasion to see, or evill appearance. Hebr. 12. 28. Let us have grace by which we may ferve God with a reverent bluft, or bashfulnesse. The conscience doth shew one what he is to doe, doth move one to doing, it doth tell us after finne, what we have done, stirring up fundry passions, griefe, feare, despaire, trouble, shame: This shame, it is a passion of the heart privie with it felfe that it hath finned shamefully and reprochfully in the fight of God, before God and his conscience, if not in the fight of others: Such a motion as is stirred up in a man, when he is privie that he hath done that which is filthy, and reprochfull before God and his owne conscience at least, if not before other, it causeth him to hang downe the head, to decline company, raileth paleneffe or redneffe, in the prefence of others. This commeth from grace; even as civill men having modelty, are ashamed to be seene in any unseemly action.

Vfc.

This sheweth us the gracelesses of those that never feele shame for since against God: Black-moores too blacketo blush: This doth God upbraid them with, Isr. 6.15. and 8. v. 12. A banlots face, a brow of brasse when men and women glory in their shame; like Sodom they hide

hide not their sinne. This commeth, 1. From ignorance, or a deprayed judgement; as in sooles and madmen. 2. From the deadnesse of conscience, whether a lethargie, or cauterized. 3. From want of faith wherewith to see God invisible, who is above all, who hath threatned shame and confusion. A sleepie Lion seemeth not hurtfull.

We must labour to feele this shame in our offences:

If we judge our felves, we shall not be judged.

What it is will free us from shame, a carefull respect to all Obs. 2. God's Commandements; For if we will escape shame and griefe, we must so walke, that our consciences may justly excuse us, and not accuse us: but if we will have them not accuse;

I Then wee must labour to have pure consciences cleare in every thing toward God and man. Heb. 13. 18. A.F. 16.24. One Fly dead, marreth a box of oyntment. One live sin in a man, keepeth the Divell in possession, as any one person in our houses doth keepe the right to us, as well as twenty.

2 We must not yeeld to our deceiveable lusts, to be seduced, wee must not carry too gentle a hand over our

daily weaknesses.

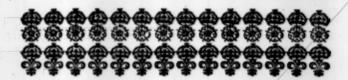
3 Wee must not omit the further perfection which GoD callethus to, but strive to that further perfection GoD maketh knowne tous.

4 Wee must not carry too easie a hand, sparing our selves in those lusts to which complexion, custome,

company doe inclineus.

5 Bewaile our best duties for imperfection: an eye sleeping, with a littlething is troubled, even with the appearance of evill.





### THE DOCTRINES CONTAINED IN THIS COMMENTARY.

THere must be a striving in a Christian course.

The race of godlinesse is not without difficultie.

3 Every proffer and endeavour will not compasse Head



The end of the Doctrines.

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## THE

## STRAITE GATE, ON THE THIRTEENTH

Chapter of Saint Luk E, and the foure and twentieth Verse.

#### Luke 13. Verfe 24.

Strive to enter in at the strait gate: for many, I fay unto you, will sceke to enter in, and shall not be able.



HE Verse is an exhortation backed with a reason: The scope of it is, to move us (lesse necessary things neglected) to give all diligence about our salvation.

The confiderations are three:

That there must bee striving in a Christiancourse.

2 That the race of godlinesse is not without difficulty.

3 That every proffer or endeavour will not be

For .

For the first - We will shew that it's fo.

a How we are to ffrive.

3 Theufe.

our calling and election fure: Above all earthly things to labour for this that doth not perish. Saint Paul doth spurre forward all in a race to come to the high calling of God, to immortality and glory. The disposition of those that are to be saved hath beene such, that they have as-

teringly it should be atchieved. Go D's Spirit where it is, will stirre up groanes, it will make a man neither unfruitfull, nor unprofitable in the worke of the Lord.

2 The wicked shall thus be confounded, when they shall see, and say, Behold these whom we thought too precise, too laborious in the Vineyard, while we loyte-

red, they carry away the Crowne.

3 We must so have God's donatives, that wee must know the worth of them: if we gaine not six pence, but the tendance and paines, that wee know not how wee come by it; it is sit we should not have Heaven otherwise: Lightly come, lightly goe.

Now we must strive foure wayes:

I loa 5.4. I By Faith, This is our Victory whereby we overcome I Tim. 6. the world, even our faith. I have fought a good fight of Eph 6.16. Above all take the Shield of faith, whereby ree may be able to quench all the firy darts of the Divell: For this is the onely cause in us, the onely grace that layeth hold of salvation.

2 Faith doth set us on worke to enter the things it 10h.3.2 hath freely received, by sanctifying our selves; He that hath this hope; purgeth himselfe, even as C HR IST is AC.15. pure: By faith our hearts are purified. Quit your selves like

like men, stand fast in the faith. So soone as C H R I S T dwelleth in us through faith, so soone sinne bleedeth; even so soone as a counterpoylon entereth, the inherent poifon must be dispelled. And as in the entering a wicker, the upper garment must often be put off: So in the passing this strait gate, we must put off the old rags of con-

cupiscence.

3 In good workes, Tit. 3.8. This is a faithfull faying, and the sethings I will that then affirme constantly, that they which have believed in God, might be carefull to maintaine good workes, Likewise Saint Peter, 2 Pet. 1.5.11. Adde to your faith, vertue, to vertue knowledge, &c. So an enterance shall be ministered to you abundantly into the everlassing Kingdome of our Lord and Saviour Is.

sus Christ. For though workes are no cause of raigning, yet they are a way to the kingdome: and whosoever hath a good heart, will have good fruits; they cannot besevered.

4 We must strive, by putting on the armour of God, to make resistance against all enemies, Ephes. 6. 11. Put on the whole armour of God, that yee may be able to with.

stand all the wiles of the Divell.

Now this doth serve for convincement, and ground vse is of exhortation. For many that loyter all the day, come here to be considered. Many that excuse the matter, they are poore, not brought up to it, not able to while it, wife and children might begge, &c. Rich men, they have many things without to looke after, nothing will goe forward: they want such a thing; if their state were somewhat more confirmed, then haply, &c. Salomons sluggard, Tet a little sleepe: many wise sluggards, that doe think to have heaven with lesse adoe; thinking that many men are more curious, and precise than needeth:

Many

Many Christians also are here rebuked, that are fallen asseepe, contented to let their onely joyes bee almost Eclipsed, and to place their comfort in things transitory, and doe not awaken themselves to lay hold on G o D, and to quicken the graces in them that are ready to dye.

Pfe 2.

It doth teach us our duty, wee must all bee strivers, if we have not: if wee have and faile, wee mast take straight steps, least that which is halting bee quite turned out of the may : If we have, and doe ftrive, we must forget that which is behinde, and presse on to that is before, for the price, &c. It is meete fo, there is nothing that G o B felleth without labour. What irons have men at once in the fire, that they may be enriched ! thus much money for flocks, thus much at venture, thus much for morgages. thus much for use, thus much for purchase: they will have a world of cares in their head, that they may waxe wealthy. And what doe we for our estates ? wee eate the bread of haste, and carefulnesse, up from sun to sun, worke within night, we will turne more stones then one, deale by bargayning, purchase, husbandry, grazing, &c. Is there no refuse commodity, but God-ward:

passet is fraight to be passed: the righteous passet the streights, he is saved, but scarcely; the way Mar. 7.14. leading to life is a straight way: And experience doth teach it: for none but have confessed it, though like-

wise they have not denyed, but that many comforts are in it. But it will be good to consider in what regards it

is strait.

dement, so that there is not that elbow roomth for a mans lusts here, that is taken in the way of the Word.

It

2 It is beset with enemies ; if there were a way in which enemies lay scouting, ready still upon the advantage to affayle us; it might bee faid a strait and hot passage: So in this way where the Divell, the world, and fin are as Lions, and Beares for to turne us backe.

3 It is a strait passage for afflictions amany are the troubles of the righteous : Wee must enter through many tribulations: Now as a way which is full of bogges, and dangerous waters' is a strait way to passe: So is this courfe, in which this mire as it were, and thefe

waters, are never wanting.

4 It is a ftrait way ; because it is by so few traced; for as it is a strait way to find, which is not beaten; but hath beene by few palled; yea as that is a strait course when one doth row up against the tyde, even winde and streame contrary : So may this bee faid which goes contrary to the currant of examples in the world.

To examine our felves, by that we may have com- Vfe 1. fort; for if we complaine in this regard, then wee may fay, that wee are in the right way : Not that every grie. vance, but these spirituall ones, the forrow upon them being a forrow according to G o p, these are seales tous that wee are right; thus all our brethren, and thus

Christ entered into his glory!

2 It may difmay fuch as finde no spirituall difease- Vse 2. ment, but are at heart case; they may be sure they are out of the way, For looke as I might know my felfe wide, if I should hold a way that hath no markes of the way I am to goe; foin this: For all that will live godly in Chrift, muft fuffer perfecution. But woe to them that are at ease in Zion, Bulls of Basham, that goe laughing to the place of darkneffe.

3 We must cast our accounts, and must looke to find hardnesse in the way to heaven: It must not be still honny moone; as we doe with tender plants, so doth Go D with us a while; but if we should still be borne in hand, it would loofe our feete, our faith, our patience should not be exercised.

4 Neither hence must we be discouraged, for (1) He is not fit to bee a fisher that is afraid of cold water, he is not fit to be CHRISTS Disciple, that will not in some measure deny himselfe. (2) It is a fearefull thing to thinke fuch dastardly thoughts, for Numb. 14. The people whose hearts misgave them upon hearelay of the strength of the Canaanites, never entered Canaan. Revel. 21. 8. Fearefull ones are in the lake, who are ready to turne their backe for any storme that bloweth. (2) There is no proportion twixt these inconveniences, and the hope we nourish. 2. Cor. 4.17. Our light afflictions which are but for a moment shall cause unto us an incomparable waight of glory. (4) In all things wetake the fower with the fweet, we can abide a dropping feedtime, if wee may have a plentifull harvest: And why then are wee so afrayd to sow in teares, seeing wee shall come to reape in joy ? (5) Againe, though it is ftraight, yet to the spirit it is not grievous; though it hath crosses, vet wee may bee bleffed a hundred fold shithough it is hard, Go D s grace shall alwayes be found sufficient for us.

The last consideration is : That every slight endeaver Dod.3. will not come by beaven; it is not every flourish and on-fet will carry this matter; Many shall leeke in their kinds, and shall not be able to enter : Not every one that faith, Lord Lord: A man may bee's wisher and woulder with Balaam, but miffe of his defires. O that I might dyethe death

death of the righteous, and that my latter end might bee like to theirs! A man may be a promifer like them of whom the Lord by Moses reporteth, who said to Moses, whatfoewer the Lord Shall command, that will we doe; and yet. misse of heaven and happinesse. A man may be touched with some remorfe like them, Judges 2. 4. and bee farre enough off. A man may prosper largely, and like our fore-Fathers who did for heaven, give their inherirances to religious uses, that their soules, their predecesfors foules, their posterities soules might be brought to heaven. Men may doe much for it, as our fore-Fathers, who suffered, and endured tedious pilgrims ages, yet it may be some of them missed; for none is crown'd but he that striveth lawfully: One may seeke out of time, not onely with the Virgins, but here also; Not that a true seeking can ever be refused, but there is a time when the date of Go D s patience, and goodnesse, in regard of letting his spirit strive with us, and such meanes is even here expyred in this life. For Go o here doth make His. decrees beginne effectually to bring forth, after that they have long travailed, then when G o b isgirt to take vengeance they may come with Efan, and feeke him after the Sunne, as we fpeake. But this will better be seene if we consider what knowledge one may get, what repentance, what obedience; what change in affections, and yet miffe of heaven. Many shall come and fay, Lond, Lond have we not prophecied Mat. 7.22, in thy Name, and in thy Name have cast out Devills ? 23. of iniquity, I never knew you. And did not Indas repent?

And wee read of Herod Marke 6. 20. Hee feared John knowing he was a just man, and an holy, and reverenced him, be did many things, and beard him gladly. Such persons may

Vfe.

may love, and maintayne a sociablenesse with the Saints, as Simon Mague with the Apostles: They may joy at the Gospell, as the stony ground, seare and tremble as Felix: The power of the word may wring teares from their eyes, as Indges 2. 4, 5. When the children of Israel heard the words of the Angell, they lift up their voyce and wept; and called the name of the place Bochim.

To stirre us up; what shall be the portion of such as have not made the least attempt in this businesse? what those that have made some slight profers to it? the Papists shall rise up in judgment against them; their owne dealings in regard of earthly things shall condemne them, wherein no paines or cost is thought sufficient to attaine their desires of outward things: But if this seeking is shut out, how shall we assure our selves that wee have the seeking, with promise to finde: if we believe with all our hearts, that is not perfectly for degree, after the legall construction, but soundly. Ier. 3.10.

Quest. How shall we know this? Answ.1. When wee doe lay hold on

When wee doe lay hold on Christ, not as delighting in the contemplation onely, but that we may finde him a falve for our wounded soules.

2 When wee so lay hold of him, that weeno way looke to make this grace in him a cloake of wanton-ness, but onely propound this, that by benefit hereof wee may serve God in thankfulnesse, who doth worke our deliverance.

3 If wee with pardon of sinne in C HRIST, have received the spirit of CHRIST to clense us and make sinne dye, and us alive to righteous nesses. To pride our selves, or to grow secure in sinne, in this or that corruption; slighting and short shooting loosethall. A man may be anything, if hee seeke out of the way, or if hee seeke

feeke out of time. For it is not every lame proffer that shall carry so fayre a prize, it is not every contention; for no man is crowned unlesse hee strive lawfully: It must bee with all our heart, it must be early; Seeke the Lord while he may be found, call upon him while he is neere: In an acceptable time have I heard thee, in a day of salvation have I succoured thee. It is not a slight perfunctory striving. Againe, it must be in the right way, not without meanes, not with the love of sin: It must be while the Lord may be found, in the acceptable time.

FINIS.

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and the man in the second ; chartery pure to a recognition of a shid to the state of th electura e a producer a di come di constitui di mane incontre pomili con l'anticontre di consti with it posts some it as I am gramming region of the contract of the contract of Athania com finical and familiana facility of Shaw to allow I want to so of relation with the mail Company with bout 12 miles



### THE DOCTRINES CONTAINED IN THIS COMMENTARY.

Yone shall be saved hereafter but such as are first made righteous here.

The just man not without difficulty is saved. 3 Afflictions of the godly are a signe of the confusion of the wicked.

4 Sinne bringeth the sinner to confusion and fearefull destruction.

Vngodly men shall fare alike with the open sinner,

whether his ungodlinesse be open, or hypocriticall.
6 Chastisement beginneth sooner with Gods children then others.

7 Every true believer hath God dwelling with him.

The end of the Doctrines.





# OF ATTAINING

Vpon I P . T. Chap. 4. Verfe 18.

If the righteons scarcely be faved, where shall the ungodly and the sinner appeare?



HE words conteyne a prevention preoccupating thought from the former reason: wherein two things are expressed.

I A ground.

a An inference or deduction.

The ground in those words, if the righteen scarcely befaved: For the opening of them two things:

1 Who is righteens.

2 What is meant by falvation.

t Heis righteous who in Christ is justified, who by the Spirit of Christ is made of upright heart and converfation, by imputation, by operation. The debt of a K 2 believer

believer being charged upon our Saviour Christ, and the farisfaction of our Saviour being purover to a believer. he isacquitted, and accounted right cous in the fight of 生作的情感的自由生生

Againe, he is righteous by communication of that grace of holinesse which from christ is conveyed to every believer; the head having fenfes in it felfe common to the whole, and giving every member his fense irpomicular. That arthing is which it is in effence and operation.

a Salvation ] is either begunne or perfected. We are faided be laved Tit. 345 According to bis mercy be fawed us, the letter kept to bee manifested ishere meant. I Pet. I. 5 Wee are kept by the power of God through faith

unto Calvation.

politica

The latter phrase, where shall the ungodly and the sinner appeare? this is propounded by interrogation, and bath a Rhetoricall filence in it. The [Sinner] fignifying fuch as live openly in crime against the second Table, publicans and finners, Gentiles and finners [Vngodly] Such as live worldward just, but have no care of religion. The summe is this :

of fuch as are clad with Christ his righte as outneffe, and by the working of his foir are " become upright in heart and convertation. " when there attaine glory, so as they seeme fcarcely, even with great difficulty to bee

" which liveth in outward injustice, without " care of godlineffe, and of that open finner, wil "bee fuch that for confusion, they shall not.

know what to doe with themielves.

Now come we to the instructions.

More shall bee saved bereafter but such it we first made Obs. 1. nightens bere. The pure in heart shall see God. It is sin in medico savela guitty person, 10 advance an unworthy mans God her maketh righteous in his Son, and maketh is six for that in heritance the will bestow upon us release a 12 Who bath made in meeta able a persection in man hood is not where infancy and child hood hathnot gone before; So here.

This may serve to astright the source, this shalleth his Vie 1. corne: Heaven is a Crowne, not of drinking, injustice, and ungodly practices, but it is a Crowne of right coul. nesse. No uncleane thing shall enter into the new ternsalem. Know ye not that no drunkard, railer, for. shall have no inhetance in the Kingdome of God? Yea tho naturalist and morall man, whose heart is not renewed shall have no portion in that blessed inheritance. If your righteen suffer exceed not the righteon nesse of the Scribes and Pharises, gee shall not enter the Kingdome of Heaven. Yea, all workes of righteon sufferences from graces teles, which hath not made the heare uprights all such are excluded.

It incourages the godly to seeke after holinesse and righteous seeke as well and commonly count it aridiculous thing to be thus decupied So it was to make the state but as Nady to weegoing on with this worke that the faved on the second of the second videous.

faved for true justice, as true faith, faileth note which panels temple panels.

are tuely faid scarcely to have been restored, how much

K 4

more

more may it be here faid? God wil fo conduct his as that Hispower shall be mainfest in weaknesse. How did they enter the earthly Ganaan ? Did they not scarcely enter ? Sometimes their owne fins fnatching them afide; fometime tediousaesse of the way, sometime outward evills, fometimes enmities of men, fometime the gates of hell opposing, as in Balaams story, swelling Iordan, Ierichoes walls, Gyants, iron Chariots, what not ? How did Saint Paul enter : O miserable! &c. Rom. 7.24. A man may bee fayd scarcely to doe that which His grace will no

Mar. 25.9 more than doe. The Virginsthought not they had too much oyle.

> 2. Though a Kingdome were to bee given freely, yet were it to bee entered by conquest, by Iweat and bloud, hee that thus entered might bee fayd scarcely to have obteyned it.

> 3 The way is hard, it teacheth true denyall of our felves: the laying afide all our owne parts, power, policy, wealth, and to be nothing in our felves, but all in all in CHRIST. Now hee that commeth hither or thither by a strait to bee passed, may be sayd scarcely to get thither. Crosses, contrary examples

might be added.

Which may confute our vaine fluggards; they thinke there needs not much adoe: men make the way a great deale ftraiter than G o p hath made it. The Kingdome of beaven suffers violence, and she violent take it. Earthly things by how much more rare and excellent, fo, much the more hard: Many shall feeke to enter, and shall not be able.

It should stirre up our diligence to forget that which is past, and strive to that which is before; that is best Christianity that is still finding somwhat that wanteth;

3

V 63.

All diligence we can use, we shall finde little enough

one day.

To encourage the godly though they find difficulties and discouragments in their way to heaven; yet these are markes to us wee are in the right; erring is eafie.

The afflictions and difficulties of the godly are a signe of the fearefull confusion which abideth the wicked. All forrowes are beginnings of evill, tokens of greater which are to come, as smoake and sparkes; pursuing, apprehending, committing the prisoner area wayto his fearefull execution.

To evince such as pervert this to their damnation; if Vfe. they complaine who feare God, they are counted melancholy, or wicked livers, the furies of whole confciences will not let them rest : if crosses overtake them, they are judged to have been hypocrites, this (fay they) is it their hypocrifie hath brought them, yet others thrive as well and are as much in Gods favour, who are not fo forward.

Sinne bringeth the sinner to confusion and fearefull de-Struction: Go will not beare things alwayes at the hands of the wicked; unreckoned words must bee anfwered. We must all appeare before the judgment seate of G o D, Ge. Kings doe put off malefactors from one Affize to another, and exercise vindictive and distributive justice : So G o p in the world His common wealth; Hee hath appointed a day wherein bee will judge the World. When the King or judge is fet in his feate of justice, it is a figne of judgment at hand: CHRIST the Judge is rayled up unto His Throne of judgment. Alls 17. 31. Now when God commeth to judge, then the wicked are confounded, they will a

will becast in their cause, and then they will cry unto the mountaines to cover them, and to the hills to hide them from the presence of the Lord. For as malesactors taken are overwhelmed with shame: So all the wicked of the Earth when God shall call them forth and arraigne them at the barre of his justice, they shall stand confounded at His presence. So Daniel 12.2 Many of them that sleepe in the dust of the Earth, shall awake, some to everlasting life, and some to shame and everlasting contempt.

The milery of the wicked is amplyfied in foure

circumstances.

The sodainnesse of it; when they shall say, peace, peace, then they are taken as a woman with travaile.

The fecurity and vaine hopes of them living, proportionable to fecurity is dread, to vaine prefumption fancying paradices of folly, is after confusion.

3 The folly taken to heart in bringing them-

felves to it.

4 The remedylesse misery into which they are fallen.

This may serve to quell sinners, they worke for woeful wages. Eccles. 11. 9. Rejoyce O young man in thy youth, and let thy heart cheere thee, and walke in the waies of thine heart, and in the sight of thine eyes: but know thou that for all these things God will bring thee to judgment.

Forbearance is no quittance; wee see not the work as yet; it will proove hard with many, if we be not on a fure hand.

Comfort to others; that when C H R I s T shall come

come in His glory to judge the world, all the righteous shall bee of the great inquest, and six as benchers with the Lord sesus. Christ, to passe sentence upon all those their enemies that now triumph and trample upon them. Yea, the godly shall come without terror before the Lord Christ, for he that is the judge is their Savisous up, their husband and head, their brother, of their owne sess. Enomy e not that the Saints shall judge the world?

Where shall the ungodly and the sinner appeare? Observe hence: The ungodly man shal fare alike with the open sinner; whether his ungodlinesse be open or hypocriticall. Hos. 4.1. The Load bath a controversie with the inhabitants of the Land, because there is no truth, nor mercy, nor knowledge of God in the Land. 2 Thes. 1.8. The Lord threateneth he will come in slaming fire taking vengeance on them that know not God, and that obey not the Gospell of our Lord lesus Christ.

Now you know, ungodlinesse standeth

In carelesnesse, not seeking after G o D or salvation: give Esan the pottage, let the birthright goe whither it will. None seeketh after God.

2 Carelesnesse of the meanes whereby they Vse 1. should have communion with God, as the preaching of the Word, Prayer, Sacra-

ments, Sabbaths, &c.

Not doing that wee doe so as to gloriste

Gob, as becomment the presence of

Gob: those that have the shew of it
without the power, are instandamnable, much more others. Can a worse
fault be in a wise, than to have no heart
to

rfe.

6

to her husband ? So here to have the heart wholly in affection estranged from God.

To evince many; some will mockeat godlinesse. and holinefic: fome are indifferent, in matter of religion they are to choose : these mens estate is most milerable, they shall not have the face to looke upon God at the last day.

Further know the words contayne the prevention of an objection: if judgment beginne at Gods house, then better for us to have their roome then their company; then it is good wee are as we are. So that here is an inference anduse. If judgment; that is of castigation not

damnation:

At Gods house] not materiall, but spirituall, whereof we are living stones. I Pet. 2.5. Heb. 2.6. Christ is faid to be as a Son over his owne house, whose bouse are wee. fo faid because wee are a habitation to God through the firit. Ephef. 2.22. Now is the time then imminent, a time of fingular triall, so these last times; and in generall all the time of this life, is the feafon in which this is thus observed; As the time of infancy and childhood, is the time wherein fathers of the Aesh correct their children: So this of our childhood.

Observe hence: Chastisement beginneth sooner with Gods children thenothers; as Parents correct their owne children, and will not meddle with others.

I Willgive you reasons for it. 2 Differences of this judgment.

In regard of God, that he may shew his love and care Reaf. 1. of their well doing; a Parent beateth his owne child, letteth other mens alone.

In regard of themselves, that thus they may be purged and



and prepared for good things : purged from fin past and present, from guilt and blot, and prevented from fin to come. Correction is preservative physicke.

Croffes upon the godly and wicked are all one, if we Differen confider 1. The matter. 2. The threatening of the es of this Law. 3. In respect of sense and feeling : the smart of indenent.

flaves and fons is alike. But they differ in respect of I The author and efficient cause, who smires the one as an angry Judge, out of the rigour of justice : but corrects the other as agracious father, out of love.

2 The persons afflicted; the one is gold not confumed, but refined in the furnace of afflictions ; the other

droffe, quite wafted with the wrath of God.

3 Gods end and ayme; on the one he layes his heavy hand to destroy the very person for the fins sake; On the other to destroy the fin for the persons sake, and his

quarrell is onely to the fin-

4 The fruites and effects: In the one their corruptions breake out more, as the wind thereafeth the flame: He frets, murmurs, repines and takes on like a bedlam : In the other his graces thine fayrer and brighter, he exerciseth his repentance, faith, patience, prayer : In the one afflictions are as the lightning which fets the houle on fire; in the other, as lightning to purge the corrupt avre of the heart.

In respect of time and continuance; in the one they are but for a moment. Pfal. 89. 32, 33. Efay 54. 7. In the other endlesse: for as the joyes of the Christian are begunne in this life, so the torments of

the reprobate.

6 In measure and quantity: He corrects the one with a gentle rod, the other with a three-stringed whippe, like Haves. Or if there be no difference of fripes in outward;

appearance,

3

appearance, yet very great in their inward feeling : in the one the fense of love, in the other the sense of horror.

Father, like cockering Parents, but hee will spare correction of his owne as neede requireth. 1 Pet. 1.6.

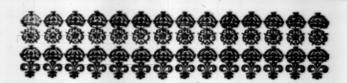
Let us not judge rash judgment of the godly, whom wee see often followed with afflictions, but hold them dearely beloved, and therefore corrected. Hebr. 12.

We fee it is an argument of a bastard-like condition in such who go on in a course of sinne without chastile-ment from God.

obs. 7. Lastly observe: Every true believer hath God dwelling with him: wee are builded on the temple in which the God head dwelleth personally.

2 God doth make His repast there: Hee susteynes, repayres the treasure of his graces in them: A man dwells not every where, where he is present: the Saints are Hishouse, not an Inne.

## FINIS.



# THE DOCTRINES CONTAINED IN THIS COMMENTARY.

Sufficient bond binding us to all holinesse, is this, to clayme interest in the promises of the Gospell.

Every one professing the Name of Christ, must labour to purge himselfe.

There is none so growne in grace, but there is further matter in them to be purged out.

4 Sinne is a filthy and a loath some thing.

5 Those who will lay clayme to the promises of God, must strive against all sin, and all the degrees of evill.

6 Both soule and body must be kept sure from sinne.

7 Before inward graces can grow up, there must be a purging from all nucleanuesse.

It is the duty of every one that hath part in the promi-

fes, to grow up from grace to grace.

9 The feare of God must bee with us in our whole course; both for the avoyding of evill, and for growing in bolinesse.

The end of the Doctrines.





edge to the the tableton

#### THE

## PRACTICAL LIFE OF A CHRISTIAN, ON THE SECOND TO

THE CORINTHIANS, CHAPTER the seventh, VERSE the first.

2 Con. Chap. 7. Verfe 1.

Having therefore these promises (dearely beloved) let us clense our selves from all filthinesse of the slesh and Spirit, perfecting holinesse in the seare of God.



rence upon the former. For their scope, they call us to holinesse. The summe of them standeth on two parts.

I Aground of Exhortation.

2 The Exhortation it selfe.

The ground; Seeing we have these promises.
The Exhoration hath two branches.

L

The

The one in regard of fin : Let us clenfe our felves or freed films ( and the second

The other in regard of grace : Led w grow up to full

holine Te.

The meanes of both annexed : in the feare of God.

Now many things omitted, marke in generall; the Apolite showing a ground that beareth the profession of all holinesse, he expresserh our interest and clayme to the promises of the Gospell, teaching us; What is a suf-

Doct. I. ficient bond binding to all holineffe, eventhis, to clayme interest in the promises of the Goffell. It is profitable to fee on what ground the Ho L r GHO sr doth inferre the study of holinesse, not on being this or that kind of person, but on such things which every one of us doe willingly challendge. Let him that calleth on the Name of Tim. 1. the Lon D; or is called after the Name of GoD,

19. 1 Pet. 1.

17.

let him depart from iniquity. And Saint Peter, if yee call G o D Father who without respect of persons judgetb every man, paffe the time of your dwelling here in feare. And I loh. 3.2. Saint lohn, He that bath this hope, let him purge himfelfe, M CHAIST is pure: though not for measure, yet for fimilitude,like to CHRIST. Forthegrace of God in generall doth teach it. Tit. 2. 11. and every particular promise is sufficient to bind to it, if we will clayme any portion therein.

> To fee this more especially, those former promises in the end of the former Chapter urge this, there there

wayes:

In regard of decency.

2 In regard of poffibility. 3 In regard of necessity.

I Doth G o D fay bee will dwell with su? thenit is comely that wee should fanctific our selves, and prepare our selves to lodge such a guest. Will you, if some great personage were to visit you, leave suttish corners here and there as nolegayes for him when hee paffeth

by :

2 Againe it is a fit ground, why? becauseit giveth power to doe that to which we are exhorted, I will bee your God, I will be with you, this hath fufficient encouragement to fo hard a bufineffe; thus God fayd to Abraham, I am God al-sufficient, walke before me and be upright; Gen. 17.1 and though there are many difficulties, yet in this one thing the heart may bee secured: What are those mountaines that shall stand before the Lord ? Dent. 20. 1. When thou goeft out to battell against thine enemies and feest horses and Charets, and a people more then thou, bee not afraid of them, for the Lord thy God is with thee, which brought thee out of the land of Egypt; nothing could stand when they went up with Go b : Now this did befall them in a type, as the Apostle speaketh.

3 It is necessary, if wee will have God our Father, it should be so; If I be a Father, where is my honour ? the Name of a Father doth cry for reverence, unlesse we will imagine God fuch a cockering Father, as before

whom we may doe our pleafure.

This doth convince and instruct. Irconvinceth ma- vfe 1, ny that doethinke they are not bound to bee fo curious as such and such ; that if they sweare, or game, or frequent the Taverne, why they hope they may without offence; they are not they thanke God, of the forward ones, they doe defire to live honestly, and deale as they would be dealt with; but for further matter, they hope they may doe their planture notwithstanding these things. Good Divinity! but you cannot fo flippe the collar; Itis true that he is bound to much that receiveth

much,

much, and if any of you doe not walke futable to your professions, you shall be judged by your owne mouths. and have double strokes to those that have not knowne fo much. But on the otherfide, you are County wide. that doe thinke you are not bound to this duty, because you make not such profession. Why doe you think God is your God and Father? Never goe further, this doth binde thee to forgoe all the corruption of nature; to grow up to holinesse, perfect for the degree; and if thou canst finde any further purity than this, exempt thy selfe from it, and deale it to the Puritans. Againe, this doth shew to many, that though in words they can speake of God as their Father, of God as their God, yet they never learned in truth fo much as they ought; for these well learned, will teach effectually in some meafurethis lesson which followeth. If one should say, he looked for the King, but should trimme and dresse no lodging, make no provision, give no respect to the wayes hee is to passe, but goe on his ordinary course. who would beleeve him ?

This doth teach us what we must looke to as a helpe and spurre to sanctification, even these pretious promises, these must be as our Card, on which in steering our course, our eyes must be fixed: eye C H R 1 S T still in the Promises, finde Him, and thou shalt be turned to helipesse.

ned to holinesse.

Now for the first part of the Exhortation; we will handle it first generally, then particularly. Generally it Dott. 2. doth teach us, what is a duty wherein weemust labour, even this purging of our selves. Purgeout the old leven. If thy eye offend, pull it out; if thy hand offend, cut it off: and all those exhortations bidding us put off the flesh and the lusts of it, are all in the thing it selfe, with this of purging

purging our felves: onely they differ in manner of confideration of it: three wayes.

I How we are faid to purge our felves.

By what meanes we may purge our felves.

The use of it.

This purging of us, is attributed to five wayes:

To the Word and Sacraments. 2. To afflictions. 3. To the bloud of CHRIST. 4. GOB the Father in CHRIST, by the Spirit. 5. We are faid to purge our felves. Now to confider the manner in which all thefe are faid to purge, will helpe us to a more right conceiving of this matter.

The two first purge instrumentally: the third meritoriously, I leh' 1.7. The blond of I a sus CHRIST clenfeth us from all sinne. The fourth efficiently : The fifth is faid by receiving, admitting and working, when now wee are wrought upon; Grieve not the Spirit, but goe now with Go D, following Him in His goodwork. There is, 1 A voluntary admittance.

2 A voluntary working, when now we are wrought upon.

3 A voluntary exciting of the Spirit, the will and deed being first given us of God.

2 Now for the meanes, there are thefe:

I Faith on the Promises : I will take away the stony heart, and I will give them an heart of flesh, Ezech. 11.19. In meditating on the grace of the Sacrament which doth seale to us sufficient vertue to kill sinne and quicken grace, I am lehovab thy Sanctifier. And trucky if Go D have more tender bowels than a mother, He cannot fee His lye alwayes in their filthinesse.

2 By the fword of the Word paffively, when with it we are facrificed to GoD, or when we use actively to strike downe that which advanceth it selfe against GoD, as to subdue wrath and malice, and such like sinful passions.

3 By exercise of repentance; for the groanes of the godly heart are as pores of the body, which doe vent

the body of bad humours uncleanfed.

4 By Prayer; We know not what to pray as we ought,

who are meere strangers to that which accompanieth al godlinesse, strangers to the purging of our selves: our houses, our grounds, our outward man; every thing but our soules, findes respect with us.

We must labour thus to purge our selves; Vncleane things enter not into the holy Ierusalem: the pure in heart see Go D. If you Purge your selves, you shall be vessels of gold and of silver. He that thus purgeth himselfe,

hath his election sealed.

There is a double Purifying; the one when first we beleeve, the other through the whole life: the one of parts, the other of degrees.

More particularly marke:

Who they are of whom the Apostle speaketh this, Let w, himselfe with the believing Corinthians.

2 From what, from filehineffe.

3. The Quantity, how farre we must purge from filthinesse, from all:

4. The subject, of flesh and fpirit.

Now when the Apostle saith of himselfe, Let us; he Dost. 3. teacheth us: That there is none so growne, but there is further matter in them which may be purged. There is the old leven; Every tree that bringeth forth fruit, my Father purgeth.

3

purgeth it, that it may be more fruitfull. I have not yet attained, saith the Apostle, but I presse forward to the price of the high calling of GOD in CHRIST. If any say he hath no sinne, (that is, no sinne dwelling in him, for it is one thing to have sin, another thing to commit sin) he deceive th himselfe, I would it were not too true.

This the Load doth partly to humble His, partly Reaf. 1 to keepe them in minde of their old misery; when wee looke on a scarre, we say, O here I had a fore blow, it might have lost my joynt, if my Chirurgion had not

beene the better.

It may comfort us, who in stead of seeing our selves Vse r. purged, finde to our griese, that the healing of one thing beginneth the breaking forth of another. If you would have no purging, you must become more holy than Saint Paul; he had that which made him cry, O miserable! He had still what hee might purge out to the end; the same is with us, that is with all our brethren thorow the world.

Againe, it must teach us, that none must shake hands with his sin; crazie bodies may come to forbeare at Fall and Spring, but no man this way; but we must still pray:

forgive us our daily sinnes.

It doth convince the judgement of impure ones, who thinke that such as they call Puritans and Professours, should be immaculate, wonder at, and traduce the least scape: whereas, what is the most excellent, even Paul himselfe sinful in some degree like other men, a manthat found too much in himselfe to be purged. If men would have such as are spotlesse, they must call them from Heaven. Which I speake, not to bolster vices in Ministers, in whom of all other they are most perspicuous, and odious, nor to justific infirmities in them, but to stop

the mouthes of such, who though they drinke in sinne like water, yet if they finde but any infirmity in another of their humour, they wonder at it, traduce them for it, as who should say, hee should be spotlesse. Amongst many other ends, why G o will have infirmities. Purged in the best, this is one;

(1) That such prophane beasts may stumble, and take occasion at that which is more in it selfe, to put from them the good things of God which are brought

them by fuch persons.

(2) In regard of GoD, that they may not have the

excellencie of His worke ascribed to them.

(3) In regard of themselves, that they may walke humbly.

(4) In regard of the good, that they may not be dif-

mayed in themselves.

(5) In regard of the bad, that they may stumble and

fly forth.

Now to the thing which he calleth [Filthinesse] and so it pleaseth the Holy Ghost to call that inherent sin, all sinfull inward or outward pollution, as Ezek. 16.6. and by the opposition, Let us grow up to full holinesse, may bee gathered what soever is enmity against holinesse, here called (Filthinesse.) Obs. hence.

Dott.4. What is the nature of sime, it is a filthy and a loath some thing. Looke at the things which have resembled it you shall finde they are the most loath some in nature, as leprosie, this is of all diseases, most filthy. Looke at the resemblances of the sinner, he is likened to the dog, to the sow tumbling in the mire, Creatures that of all wad said other are most loath some. Now it which maketh so

gu eftale, filthy must needs be in it selfe most filthy. And that you may the better see how filthy sin is, marke the na-

ture

ture of it (1) that it is altogether opposite to that pure light of holinesse; thinke of that, and thou shalt see this to be most filthy; It is the spiritual putrefaction, and the actions of it are the stinke, like carrion stinking. (2) Looke what a laver it doth aske; all the water in Iordan wil not clense it, nothing but the precious bloud. of that Lambe of God, CHRIST I ESUS. (3) Look at the punishment of it; the everlasting wrath of Go D, in torments with the Divell and his Angels, all wil witnesse this truely. For proportionable to the sin must be the punishmente As we see in humane punishments inflicted, we see the greatnesse of the offence : if one be restrained, wee gather hee hath done some great fault; if imprisoned, if hanged up in chaines, or burnt, still as the punishment encreaseth, wee conjecture the fault to bee correspondent. How foule then must that offence be, which the just and most mercifull Go b hath punished with fo many miseries in this life, with death in the end, and after with eternall destruction?

Lastly, the foulenesse of sin is clearly discerned by considering the Person against whom it is committed the higher the Person offended is, the more hainous is the since if one revile and slander his equall, it is an offence, and may beare an action of the case; but if a Nobleman, it is soundalum magnatum, deserving sharper punishment; and if the King, it is treason, worthy of death: Then how soule must that sinne be which is a trespasse committed directly against Go D, the King of Kings!

To convince many that glory in their shame, like So-Vse 1...
dom, they carry their sinne in their fore-head, braving
men, oathing it, nimble coozening and gulling, fond
guises, wanton courting, dexterity in gaming, and many
such like practices: They thinke others are not men of

quality,

quality, unlesse they be graced with these filthinesses,

ungracious graces of this age.

Againe, many of us are here reproved, who know not the nature of the least sinne, when wee will excuse lightnesse, unfruitfulnesse, and any lesse notorious offence with this language, we hope we doe no hurt, it is well if weenever doe worse; which doth prove that thou sees not the filthinesse of sin, for then in the least evill, thou should it see there is bad enough.

Againe, this being the nature of sinne, it must stirre us up to the purging of it forth. Purgeout the old leven, that yee may become a new lumpe; for C H R I S T ONT

Paffeover is Sacrificed for us.

Now for the Quantity, from (All) filthinesse. Obs. Dott. 5. That those who will have claime in the promises of the Gospell, must strive against all the kindes, and all the degrees of evill. We must not give ourselves leave to live in any knownesse, or give place, without resistance to any degree of it within us. The grace of Gon hath appeared,

horteth us to put away all maliciousnesse, all guile, and all hypocrisie, &c. that is, the whole body of sin. And

col.3.5. Coloss. 3.5,8. the Apostle calleth upon them to mortifie their members which are upon earth, fornication, uncleanenesse, inordinate affection, evill concupiscence, &c. Put yee all these &c. to purge themselves from the least distemperate or more passionate carriage of any affection. I Thess. 5.22. Abstaine from all appearance of evill.

Reas. I. For if so be upon this ground we avoid one evill, because Go D is with us, then we will on the same reason
avoid all; for the Law of Go D is copulative, and hee
that breaketh any one Law, breaketh all. The Lord's
eye is too pure to behold any iniquity, that pure light
hath

hath no agreement with the least spot of darknesse.

Againe, those that are the Lond's, they are displeased with every sinne, and make not truce with any which they know to be sinne. I hate, and abborre every Psal. 119. false way. I have hadrespect unto all thy Commandements. So it is reported of Zachary and Elizabeth, They walked Luke 1.6. in all the Commandements of God without reproofe. It is one thing what they may unwillingly admit through infirmity, another thing without any reluctation, they choose to live in.

It maketh all religion vaine; hee that breaketh one Reaf. 3. Commandement, breaketh all; He that careth not to or- Iam. 1.26

der his tongue, that mans religion is in vaine.

It keepeth us under the possession of Satan. Cursed is Reas. 4. he that continueth not in all things that are written in the Gal. 3. 10. Law to doe them. It skilleth not whether great surges, or waters leaked, sinke a ship, it skilleth not whether many or few.

It taketh away the sweetnesse of any gift in us, if we Reas. 5; will wilfully nourish some one or other evill, in which wee will not be reformed. Here it is true, one dead sky marreth the whole box of oyntment; and who would care for a nose-gay that should have a nettle sticking in the middest of it? So in a bundle of appearing graces, if we wilfully let one vice be tyed up therein; I say, appearing graces, because while we are the wilfull savourites of any one vice, there is nothing but glistering, and shining semblances of any vertue.

Now this doth convince many who are fo farre from vfexapurging all, that they keepe all, they are the children of

that unholy one whose workes they doe.

Others that purge out, but by halfes, like Herod, or like Iehn, they will forgoe fome things, but will keepe a

3

corner in the heart for some other, and say all the preachers in the world what they will, they are deafe

Adders in that regard.

Againe, the children of GoD, though they can goe farre, yet here they shrinke a little, and thinke this is an hard word; to resist every inordinate affection, to resist the appearance of evill; Why: they are men, they cannot deny themselves in every thing, this would keep them from ever knowing Peace: But this is nothing but a long looke to Sodome.

I You see wee make the way of God no straiter than the Word, and we are no Popes to dispense and give indulgence against the Commandements of God.

2 Plead not, we cannot deny our felves all things; to deny all filthinesse, taketh nothing from you but that which will make you worse than nothing: Is it not better to goe without this eye to heaven, then having it, to be cast into hell?

3 Againe, it is a falle fearethat the divell stirreth up, when weethinke there is no peace nor comfort; this is the onely pleasure, though you must come to taste some bitternesse, in the place and order of it. We are worse afraid than ever we should be hurt.

Object. But you will fay, we can never be without finne?

Answ. It is one thing to be without finne, another thing

It is one thing to be without finne, another thing to ftrive to be without: Nay, if wee had not every where flesh and spirir, grace and corruption, we could not purge it out.

to labour against every sinne, spie out unbeleefe, ignorance, security, evill thoughts, murmurings: In the sensual powers to see wrath, intemperance, suff, coveting: In every affection discerne the inordinacie of it, in mirth losing

lofing our felves, becomming loud birds in the laughter of madnesse: In heavinesse, in anger; and in our words, the lightnesse, unfruitfulnesse, rottennesse often of them. For purging the ethings, it is our vow in Baptisme, when we pray, Letthy will be done; this practiced will preferve you that you shall not fall, that is, you shal receive no great fall. But if we count this superfluous, the Lord will awake us with giving us up to fuch downefalls as shall make us come home with smart enough; hee will hound you home with the divell, rather than have you alwayes walke carelessely in your Covenant. Againe, finne hath a contagious effect, it leaveth a blot, and imbecillity in the Soule of a man; And that which the Wife-man faith of strife, is true of all sinne, it is as the opening of waters. The Divell doth drive fins as men doe wedges, first lesser, then greater. Little sins not respected, are worse than great ones seene and resisted. Tob made a covenant with his eyes; David, with his tongue; David washed his hands in innocencie. With all diligence keepethy beart.

of flesh and Spirit] Obs. That we are to have both body Doct. 6.

and soule in purenesse. Your bodies are the Temples of the 2 Cor. 6.

HOLY GHOST; let your members be weapons of righ.

teousnesse unto holinesse. Cleanse your hands you sinners, Rom. 6.13

Purge your hearts yee double-minded. So the soule is to be kept pure. Be renewed in the spirit of your mindes, Eph.

4.24. Rom. 12.2. Many thinke themselves well, if they walke for their outward man unblameably with men.

Many againe care not how lavish they be in their outward man; God is a Spirit, and will bee worshipped in spirit.

Growing up to full holinesse ] The order teacheth: Doct.7.
That before inward graces can grow up, there must be a pur-

ging of our finfull uncleaneneffe; and every where dving to fin, before quickening to life; putting off before putting on : For though these things goe together succesfively in time, yet in nature the one is confidered before the other. This immortall feed cannot grow, while finfull lusts are unpurged. Looke as in sowing, before the feed can be fruitfully fowen, the thornes and weeds are first rooted up, and then the seed covered, doth thrive: So if we will fee grace getup, we must first pull up and weed out these noysome lusts, which will choake the growth of good things in us. The Physitian first purgeth out the peccant humours, then giveth his patient cordiall Physicke. In the Scripture Grace and Sin are two garments to be put off and on. Looke as a man, if he have a new fuit to put on, doth put off the old before hee put on the new, hee doth not draw the one upon the other: Indeed a new cloake may be put upon any fuit, like upon like; and fo glory shall cloath us upon glory: But here first putting off, then putting on: And the want of this maketh many a painted sheath, many a whited tombe; they will be good men before they have groaned in purging out their evill; and thus they come to be without glifterers of this or that vertue, and within all rottennesse and corruption.

Dott. 8. 2 Marke, What is the duty of a man who hath his part in the promises of Go D; hee must grow up from grace to grace, from holinesse to holinesse. Bee yee perfect, as your heavenly Father is perfect: For there is a double perfection in holinesse: the one in regard of the kindes; the other of degrees. The first is given us with regeneration, which is a worke of the Spirit, not in a part of man, but thorow-out, though imperfectly thorow-out; As a childe when new borne, hath all the parts of a man that

ever

everit shall have, but not all the strength it shall have:
The latter sulnesse of holinesse is, when it is perfect in
the degrees of it, which the Apostle wisheth to the Theffalonians; The God of Peace fanctifie youthroughout in a Thess.
foule, body, and spirit: And this is it which we are called
to upon this ground, that God hath promised to bee
our Father; we must then grow up in grace in all kindes,
and in all degrees. The Kingdome of Grace is like a graine Matth. 13of mustard-seed, which is the least of seeds. Grow up as a Pet. 2.2.
new borne babes, to greater stature and perfection in every member; thus in Nicodemus, in the Apostles, in Paul,
Who forgot that which was behinde. Let him that is righPhil. 3.13.
teous, be more righteous still. Holy in all manner of conver-Rev. 22.11.
steous, be more righteous still. Holy in all manner of conver-Rev. 22.11.
steous,

Wee must here take notice of the fearefull estate of Vse 1. many who are fallen from their first love, who grow backward, themselves can tell what they were twenty yeares agoe, yeelding that now they are otherwise, and that in some case willingly, as judging some things in their young dayes but over-much forwardnesse: Men that begin in the spirit, but end in the sless. Againe, many, their righteousnesse is like a morning dew, it is no constant thing which proceedeth in them. And every one of us may here be takentardie, as who are content to live in the old state, and not get a daily encrease; whereas, who sogoeth not on, doth certainly goe backward.

Againe, it doth teach us what is our dutie, wee must forget that which is behinde, and strive to that which is before; if there be any thing honest, comely, praiseworthy, any kinde of vertue, any degree of it; we must desire this, endeavour to this; this is the ayme of a Christian, this wee pray for. For what maketh men so

rich,

rich, but that they thinke of fuch and fuch a thing they have not, and looke not at that they have, as to abide in it? And if one would on height, hee shall shoot higher that shooteth at the Sunne: So in the exercise of fanctification, a Christian must take his ayme at the fairest;

derance, and an enemy, the comparing our felves with men, the looking to times wherein we were weaker.

Puritanisme can there be than to avoid al uncleanenesse, outward and inward, then to grow up in all kinds, and to all degrees of holinesse: Indeed straining at gnats, and swallowing Cammels is wretched and vile impurity

in any.

Doll. 9 In the feare of God ] Marke; What must be with us in all our course, to the avoiding of evill, and growing up in grace, even this, the feare of Go D. Worke out your Calvation with feare and trembling. Passe the time of your dwelling here in feare. Thus we must walke fearing, when we live neglecting our duty; fearing when wee are in occasions of evill; fearing when we feeevill preffing upon us, and faying, How should we doe this great evill, and fin against God? Fearing if the light of Go D's countenance is fallen for any offence, and having our hearts smite us for it. This is a bridle and a spurre of all graces; the grace of feare doth make us make a true estimate of the least filthinesse. As a candle lighteneth a roome, so doth this the conscience feelingly to feethe uglinesse of fin. This feare is the centinell of the foule, watching against it. It constraines the foule to yeeld unto Go D; Abraham fearing, Go p could not but obey him.

Vse 1. This letteth us see how wide they are, who account this slavish, which is perfect freedome: The feare of

the

the Lox D is a Well-spring of life, a good understan-

ding have they that walke therein.

It sheweth us our duty; if we walked amongst theeves, how carefull would we be to looke to our selves? Sanetistethe Lord God in your hearts, make Him your feare: Feare to offend Him, who when the body is killed, can cast soule and body into hell fire. Were there any from whom we had house and stocke, so that hee could turne us out of all at his pleasure, would wee not walke very circumspectly, fearing to doe that which might alienate his favour? Againe, if the majestie of a mortall man doth affect us with reverence, how much more should we be affected with the most glorious Majestie of the most High God?

But how may wee attaine this grace of the feare of Queft.

GOD!

We must consider these inducements:

Answ.

I The revall command of God, that mult have the upper hand, Deut 6. 1, 2. Deut. 10. 12. What doth the Lord to R d thy God, and to walke in his wayes? He commands, yea, He enjoynes thee, His precepts binde thee; this was the marke of Abrahams obedience. Now I know that Abrahamfeareth me, Gen. 22. God's foveraignty of a double right, both of Creation and of Redemption, eals for it, and requires it at our hands, unlesse wee will say with those rebellious lewes. Ier. 44. 16. We will not hearken unto thee; I will follow my own wayes; for there is little oddes in God's presence to say, wee will not, and to say, we will, and doe not.

2 The Posibility of that which is commanded, though not from a spring of grace in us, and of us, yet from him who will by grace enable us to doe that which He will

M

have to be done of us. Ier. 32.39.1 wil give them one heart and one way, that they may feare me for ever. Sluggish conceits of disticulty in the way of God's feare, keepes back many from once entering into the way of God's feare.

3 The absolute necessity of it, two-fold, to shunne the greatest evill on the one hand, to partake of the greatest good on the other. The greatest evill is the avoiding of the heavie wrath and vengeance of God: For the which things the wrath of God commeth downe upon the children

of disobedience, Ephes. 5.6.

4 The commodities that will redound to us; it is the way to Peace with God, Peace of conscience; this makes a right merry heart, when a man walkes with God: This is our rejoycing, the testimony of our conscience, that in all godly sincerity we have had our conversation in the world, 2 Cor.I.12. Yea, to this feare are entailed all the Promifes of God, Psal.112.1. By this we have exemption from all feares: The property of this true feare is to over-top all false and service feares; Such as walke in the feare of God, stand as priviledged persons exempted from all dangers; whereas a wicked man ever goes under an arrest.

FINIS.



### THE DOCTRINES CONTAINED IN THIS COMMENTARY.

Hat God especially is glorified in CHRIST.

That we must glorifie God for his goodnesse in CHRIST to us, or our
brethren.

3 That all true Peace commeth by CHRIST.

4 That God is not barely reconciled to us in CHRIST, but in CHRIST God's loving kindnesse and good will is toward us.

The end of the Doctrines.

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Constitution of the contract o

# GOD'S GLORY, VVITH THE GROVND AND BENEFIT OF IT.

Luk B Chap. 2. Verse 14.

Glory to God in the highest, and on earth Peace, good will towards men.



HE words comprehend two things:

A doxologie, or prayling of God; Glory be so God.

2 The ground hereof, which expressions feth two bene-SI Peace.

fits by Christ, 12 Good-will.

fits by Christ, 2 Good-will.

Obs. 1. That the Angels on Christ's appearance sing Glory to God. That God is especially glorified in Dost. 12

Christ. 2 Cor. 4.6. He is said to be the glory of God in the face of I sus Christ. Hee is called the glory of the Lord is risen upon thee, thy light is come, that is, Christ I sus in whom the rayes of God's glory are brightly

M 3 displayed,

Reaf.

Vle.

displayed, who is the Sun of righteousnesse, that cleare

Day-flarre which from above hath vifited us.

The reason is, because the Lond's suffice and mercie in which Go o is especially honoured, doe kiffe each other, and are plentifully revealed in CHRIST IZsus; that a Father should give His Son for His enemies, in this the riches of grace confilteth; that finbefore it be remitted, should be punished in His Son; herein Go o's righteousnesse and justice is manifested, Rom 2.25. Whom God hath fee forth to be a propitiation through faith in His bloud, to declare His righteousnesse for there-

mission of finnes. &c.

Learne we thus to glorifie Go p, not onely as Creator of heaven and earth, but asthy Redeemer in Christ Tefis; this was the end of that glorious worke of Redemption, Ephel . I. 6. Even the praise of the glory of His grace. For this above all other things our hearts should be enlarged, and the ftrings of our tongues untied to praise Him. This glorifying or praising of God includeth three things. 1. An apprehension of a thing praise-worthy, for this is the ground. 2. A motion in the heart. 3. A confession in the mouth. These last branches David openeth, Pfal. 71. Verfe 22,23. having vowed the praise of the Lox p in the two and twentieth Verse, he particularly openeth the act as it were, in the three and twentieth Verfe, My lippes shall rejoyce greatly when I fing unto thee, and my foule which thou hast redeemed. This praising is the very glorifying of Go D. This is all the glory can redound to GoD from the creature. When wee honour men, wee put upon them that which they had not; but glorifying God is nothing but shewing forth that glory which He hath, as alsufficient in Himselfe. We may see it in the disposition

of

of every true praiser of His Name. 1. He hath a high thought of God's glorious Majesty. 2. He hath a confcience of his owne unworthinesse, for as God is listed up, so the creature is depressed; Neither can any man without deniall of himselfe, and conscience of spirituall poverty gloriste God. Wherefore to enforce this duty; if the glory of God be taken to heart with us, let us stirre

up our dull hearts to glorifie and praise Him.

2 That the Angels give glory to God for Christ, and the benefits which come to us, Peace and good will, their example teacheth: That wee must glorifie God for Doct. 2. His goodneffe in CHRIST to us, or our brethren : Wee must not name bleffings bestowed on us or our brethren without thanksgiving. Ephes. 1. 3. Bleffed be God the Father of our LORD IBSUS CHRIST, who hath blessed us with all piritual blessings in heavenly things, in CHRIST. 1 Cor. 15.56. Thankes beto God which giweth us victory through our Lord Iefus Christ. See how he mentioneth grace bestowed upon others, Coloff. 1.3.4. We give thankes to God, and the Father of our Lord lefus Christ, praying alwayes for you, since we heard of your faith in Christ, &c. Sight of mercy through sense of misery, will make us thankefull, Rom. 7.24. Love to our brethren will make us rejoyce in their good as our owne.

It reprove the deadnesse of our hearts, who often fpeake affectionately for outward benefits, but mention these things so coldly, that the barrennesse of our speech

declareth the emptinesse of our hearts.

Peace on earth] Obs. All true Peace commet by Christ. Dost, 3.

Thus much the Angells teach, when on the birth of Christ they sing, Peace on earth: The Lord had promised in Christ to strike a covenant with us of everlasting M 4 peace;

Isay \$4.10 peace; Though the mountaines fall downe, and the hills remove, yet the Covenant of my peace shall not fall away, faith the LORD that hath mercy on thee. So Efay 66. v. 12. Thus faith the Long Behold I will extend peace to her like a river, and the glory of the Gentiles like a flowing streame; that is, such a peace as is abundant should bee given to the Churchthrough CHRIST: for all thefe promises were made and accomplished in Christ, and by Christ. 2 Cor. 1.20. For all the premises of God in Him are yea and Amen: This maketh the Angels on the appearance of Christ cry aloud, Peace on earth. But for the better understanding of this doctrine, I must shew you these two things:

What peace this is which Christ hath brought.

2 How he hath wrought and procured it.

First, this Peace standeth in two things: 1. In resto. ring the amity and friendship which we had in Creation, but loft by the fall of our first Parents. 2. In vanquishing those enemies which had taken us captive, and wrongfully detained us. We shall then more elecrely see this peace as we goe step by step in opening ir. We must take with us the confideration of our state in our felves opposite to this peace we finde in Christ. Men considered in themselves are waging a five-fold warre.

With God, for Rom. 5.10. We were enemies to God. Col. 1.20. Strangers and enemies, our mindes being fet on evill workes. So that we neither are, nor can be subject to the Law of righteousnesse. As thus we are towards God, so His wrath is kindled against us. Ephef. 2.3. We are become the children of wrath as well as others; fuch on whom the

full vialls of God's wrath is powred out.

2 We are at warre with the Angels, breaking peace with the Creator, we can have no truce with the creature, and the Angels are set against us. Gen. 3. 24. the Cherubims stand to keepe man from the way of the tree

of life.

3 There is a warre betwixt us and the creature, for that is ready to minister to the Lord of Hoasts, and therefore to take revenge of us as wee are in our selves considered, which they have shewed when on Goo's voice the elements have taken revenge on creatures, as fire on Sodome, water on the old World; other hurtfull creatures, as the firy Serpents on the rebellious Israelites, and many such like examples. For looke as he that loseth the favour of the Lord and Master, loseth alfo the love and favour of the true and trusty servant: So he who is once cast out of favour with God, all creatures in heaven and earth conspire and worke together for his destruction and confusion.

4 Man is at warre with man: for men are wolves unto men outwardly: for the Iew fer apart, and having a peculiar worship, all the Gentiles did beare enmitte against them: Inwardly all men by nature are wolves

one unto another.

5 Man out of Christ is at warre within himselfe, having accusing and excusing thoughts, by which he is in Rom. 217

himselfe distracted and rent asunder.

Now Christ's comming hath reconciled God unto us, for God was in Christ reconciling the world unto Himselfe, 2 Cor. 5.19. And we believing on Christ, come to have Peace with God. Being justified by Faith, wee have peace Rom. 22 with God: The warre is concluded; as the Prophet Esay 40.1. Comfort yee my people, Comfort yee saith your God; Speake yee comfortably to Ierusalem, and cry unto her, that her warfare is accomplished, &c. Herein is the height and depth of God's mercy manifested, that he should thus follows

follow froward man: Hee had never done but good by us, we had revolted to the Divell from him Gods worne everlasting enemy, yet hee seeketh us. Here was rich grace in God, thus to send his Son from heaven to seeke stray soules, very rebells; Hee was found of them that sought him not. Hee loved us first, and was fainet o overcome our peevish wickednesse with free and undeserved love, or we should never have left our enmitie, had not C H R I S T come from heaven to make a reconciliation betwixt G o D his Father and us. This was it which all the attonements made by propitiatory sacrifices did presignisse unto us, even how this High Priest Iesus Christ, should with his sacrifice of his owne body make God and us one againe in mutual love, as he and his Father are one.

Which doth let us see what wee must looke to in all our terrors of conscience caused by apprehension of Gods wrath, even to less Christ, who hath with his bloud quenched this wild fire (for Gods wrath is a confuming fire): wee with screenes doe keepe the fire from face and eyes, but they are wise which put betweene their soules and Gods wrath, this screene of Christs reconciliation, least this fire burne to the pit of destruction.

The good Angells come to bee at one withus, in Col.1,20. CHRIST: all things in heaven and earth are pacified through Him, yea they rejoyce over finners converting.

Luke 15. They are ministring spirits sent forth for their Heb.1.14. Sakes that shall be heires of salvation: They preach as you see, the Gospell, and are thankfull to Go D for our

weale.

3

By Christ we have peace with the creature: the Lord promiseth that in Christ he will make a covenant for as with

with the wild beafts, with the fonles of the heaven, with every thing that creepeth on the earth; and I will breake the Hola. 18. bow, and the sword; and the battell out of the earth, and I will make them to lye downe safely. So that in Christ the lob stage flone in the field is at league with us.

In Christ (I say) forthis befalleth us joyned to God in him, that all creatures favour us, the heavens, the earth,

the corne, wine and oyle, they fallsbeare Tox reel.

In Christ peace outward and loward is restored to men one with another; the sew and the Gentile bath he united: Hee is our peace which hath made of both one, and hath broken the stoppe of the partition wall. Yea inward peace, for he maketh both sew and Gentile one and other into one man, making all his on the face of the earth, to be of one heart, and knit together in the bond of peace:

Acts 4. 32. The multitude of believers were of one heart.

Esay 2.4. and 11. verse 7. They shall breake their swords into mattocks, their speares into sithers. Musion shall not lift any more. The woolfe and the lambe shall dwell together, and the Case and Lion and fat heasts shall keepe together, a little Child shall lead them, whey shall doe no hurt in the mountaine of his holiness.

In Christ man commeth to have peace in his conscience, even the peace of God which passeth understanding, which is a continual feast; yea we come to have boldnesse, and considence God ward. Ephes. 3, 12. In whom wee have boldnesse and weeffe with considence by the faith of him. And thus that peace which we had by creation, and lost by fin, is restored by Christ Iesus the true

Prince of peace.

He came not to fet peace but variance, and to bring a fword, to fet the Son in law against the Daughter,

Objest.

Anfiv.

ABfw.

Vic I.

Answ. By peace is there meant carnall peace; He is the Author onely of spirituall peace.

But we find in our felves fince we came to be in Him more disquietnesse then ever we tasted from within and from the world.

That wee find in the world wee must looke for in the world, for in the world yee shall have affliction, in Mee yee shall have peace. That wee finde in our selves taketh away the feeling of peace, not peace it felfe, but as in juggling things are unaltered, though our fenfeis corrupted.

This doth teachus that we must looke at Christ, if we will have our consciences comfortably settled in the perswasion of our reconcilement : Wee must looke at Him as God, who goeth betweene us and God; this doth ftill the conscience and fill it with good hope : when we have offended some great personages, if some meane one should moove them in our behalfe, it would not so stay us, for wee know they will often not hearethem speake, or have them but in light regard if they doe give them hearing; but if wee can procure fuch as bee their Peeres to deale effectually for us, wee doubt not but things shall be well compounded; what will they deny to fuch as be equall to themselves and most neerely acquainted with them ? So with us, if wee can make the LORD IRSUS GHRIST our friend and mediator to His Father, wee may rest secure weeshall speed and prevaile in our suites.

This must make us cleave unto Christ, even to let our tenderest bowells love him that hath done this for us. Oh if one doe but take up some hurtfull jarre betwixt us and some other whose favour wee have found very beneficiall to us, whose displeasure we find very preju-

diciall:

dicial; we would be very thankfull to him. If one should mollisie the Kings displeasure, and make him favour us, would wee not with all love imbrace him? CHEIST hath healed worse things betwixt God and thee, how shoulds thou love him? If one should interpose his mediation to the King for some malefactor, say, a theese that hath greatly wronged some man in his estate: The King will say, out of justice thou must see the dammage done be made whole, and undertake that he shall leave that course of life, else in justice and wisedome I cannot but resuse the suite: Even so if Christ had not given such satisfaction as was accepted and undertaken, to kill the raigne of sin and enmity against Good for the time to come; this blessed reconciliation could not have beene concluded.

To shire usup; if we have care to become reconciled Vs 30 to God; let us make sure that our fin is covered, and that there be no enmity raging in our hearts against him for hereafter. As he said to lehu, is it peace sebu? He ans sweed him, how can there be peace, while the fornications of seable are not revended? Say thou to God in thy enemy-like courses, not subject to his Commandements; Art thou reconciled Lord? He will say; How should I? thou hast that uncovered in thee which maketh all the quarrell, for I cannot see iniquity so as so like of it, I am a God that hate it.

You feether the way to true peace reconcilement to God is to take away that which maketh the difference, for elfe truce wee may have, (which fouldiers hostile-like affected have,) but true peace and reconciliation with God, will be farre from us.

So much of the first generall point, wherein this peace stands, vivin restoring that amity

and favour which wee had in creation with

God, and loft by our fall.

The second branch of this peace is in subduing our enemies who wrongfully deteyned us: For if Christ should not free us from fearein this behalfe, our hearts can never bee pacified, but will still bee throbbing and dreading within us: for wee are in the hands of mighty enemies.

I The Divell, a roaring Lion, bee holdeth we in his

[nare to doe his will. 2 Tim. 2. 26.

2 Sin, that holdeth us under it; we are by Nature fold under fine Rom. 7. 14.

3 Death, that infulteth over us. 1 Cor. 15. 22. 16

Adam all are dead.

4 When wee are called home; the world doth have us and perfective us: Because I have chosen you out of the world, therefore she world kateth you. But so our Saviour hath wrought, that notwithstanding all these, his I fraell may dwell securely.

For first He the strong Lion of the tribe of Indah hath Col. 2.15. spoyled principalities and powers, made shew of them, triunsphed over them, but abolished him who had power of

Heb. 2.15. death, and hash delivered them who for four of death were loh. 12.3. Subject unto bondage : yea the prince of the world is taft fouth by him.

Object. I but the Divell doth still assayle used the hand and Answer True, but so that her cannot have as a for weeknow

that fourth her field be ande under law feete. Rom. 16.20. for bell gares cannot prevayle against the weakest faith; and so certaine we are, that Saint John doubteth not thus

to speake; I write unto you young ment yet bave overcome

2 Sint Christ hath abolified it in his factifice for fin,

300

and brought everlasting righteousnesses

But fin ftill dwelleth in us.

object.

I, but we have the promise Rom. 6. 14. being under Answ.

grace in Chrift, fin Shall not rule over us. on water

3 Death: CHRIST hath encountred and abolished it and brought immortality to life. 1 Tim. 1.10. and so delivered us, who by reason of the feare of death were subject to bondage.

But the body is still to dye.

object.

Not to bee held alwayes under death, but as a feede Answ. of a more glorious resurrection: So that death it selfe is so farre from hurting us, that it is become serviceable unto us, that we may say notwithstanding in the houre of death, Lon non let thy servant depart in peace. Yea our heart is glad and our tongue rejoyceth, and our flesh shall rest in hope, because he will not leave us alwayes in the grave. Psal. 16.

4 The world hatethus. True, but be of good cheere, a have overcome the world. Iohn 16. 33. and though it may exercise us, yet faith is our victory whereby we overcome the world. I Iohn 5. 4. So that wee may sleepe securely on both sides, as who are delivered from the hands of all our enemies, so that wee may serve him

without feare.

Vic.

This must make us rejoyce in God our Saviour, who hath vanquished such enemies in our behalfe. When the great Armado in eighty eight was overthrown, what joy was it to all true English hearts! But this is the joy of all joyes to the Israell of God, to thinke how Christ hath trod on the Serpents head, and captivated all their power who had us captives? This must be all our rejoycing. With what acclamation doe subjects meete and welcome their princes returning with victory!

Such should bee our entertayning this heavenly newes, that our King hath subdued all our spirituallenemies, yea triumphed over them; for this argueth full conquest, when no wise man will ante victorium cantare triumphum.

Quest. 2 The second thing to be shewed is: How Christ hath

atchieved this Peace.

Answ. By his death: for though the Angells sing this on his birth as done, yet it was because that now quickly and certainly it was to bee procured: for it is Christ crucified that is our peace. Peace is made through the

of his flesh, through death. And this covenant of peace our New Testament, it is stricken in bloud: No legacy

Eph. 2.16. or bequest till the death of the testator. Iew and Gentile reconciled to God in one man in his crosse; hatred abrogated in his stesh, that is the body of stesh crucified, and the peace of our conscience ariseth from the bloud of Christ, Heb. 9.14. How much more shall the bloud of Christ who through the eternall Spirit offered Himselfe without fault to God, purge your consciences from dead workes to serve the living God? Christ his sufferings are called the corrections of our peace: for he in our roome enduring the wrath of God, we came to have peace with God, with the creatures, and our owne consciences. And this the Sacrament painteth before our eyes. Therefore lift up your hearts, get Christ to dwell in them; and then the prince of peace shall cause thee to feele in some degree this peace of which we have intreated.

Vie 1. Seeing this excellent peace is onely in Christ; this

Seeing this excellent peace is onely in Christ; this should cause us to seeke to be under his kingdome, yea to give our eyelids no leave to slumber, nor our temples to rest, till we get under the regiment of Christ. Look how

ye would doe, if the fouldiers were in this Towne (wee will suppose it for teaching sake,) affrighted you continually with seare of your lives, tooke your wives and children, spoyled you of your goods; if there were a Towne hard by you where you might have safe protection, where you might live peaceably and securely, who would not betake him thither? why so it should be with us; by Nature we are taken, spoyled: now the Prince of peace protecteth all with the covert of his wings, so that there is no destruction, no desolation within the walls of his regiment: if wee love not to bee spoyled, we would sty to him most contentedly.

Seeing all true peace is in Christ, this teachethus that Vse 2. there is no true peace to those that are not in Christ. Out of Christ thou hast God following thee as an angry judge; if thou art in thy pure Naturalls, thou art the child of Gods wrath, thou hast no peace with the

creature.

How can this be, when the creature ferveth the wick- object. ed, and they have all things farre more abundantly then the godly.

One righteous mans little is better then the abun- Anfw.I.

dance of many wicked.

The creature doth not willingly of it owne accord ferve thee that art out of Christ, but by reason of G o who hath subjected it hereunto, and that not for thy good, but for the showing of his longsufferance and patience, that he may not leave himselfe without testimony, that his justice may shine more gloriously in thy condemnation. Men out of Christ have no peace one with another, are Woolves, Lions, Leopards.

How can this bee, you will fay; wee live quietly, wee object.

N

and

and like good Neighbours ?

Anfiv. Though a fnake would play with a man, not offer to fling or hurt him, yet it is a fnake: though that thefe fruites are prevented and restrayned by G o D's providence, yet the roote liveth within thee of themall: There may be a brotherhood in iniquity. Man by Nature is cruell and unpeaceable, bis feete swift to shed blond, he knoweth not the way of peace, Rom. 3. 15, 17.

Thou hast no true peace within thy selfe that art a Naturall man : There is no peace (faith God) to the wicked,

Efay 57.

This is hard you will fay; God be thanked wee finde Object. our consciences accusing us of nothing, wee finde no trouble or vexation within us.

That which is the greatest judgment in the world, Anfw. men deeme their greatest happinesse: for what is this which they thinke peace of their conscience, but carnall fecurity, yearhe very losse of all conscience : for men having some little light, and reliques of the law of God by Nature, ferving to make them inexcufable, they walke not according unto this by reason of the hardneffe of heart. Hence God striketh them with ignorance, letting their light it selfe bee turned into darkeneffe: hence being ignorant of fin, and the punishment belonging to it, they come to be without confcience of fin or the punishment. For conscience is a knowledge with our felves, a knowledge of this or that as belonging to us; and thus to have the confcience feared, and the fenfe of it benummed, fo that they are without pricke or griefe, this is the very peace of the wicked, this peace Eph.4.18. the Gentiles had out of Christ; but this is a lamentable

peace : Forby how much the leffe our conferences upbrayd us in our Naturall courses, and our security is

greater, .

greater, by so much the more sodainly despayre doth overwhelme us: thus Cain committed fin carelefly; but when God cited him, he despayred, My fin is greater than can be forgiven. Thus Belfhazzar quaffed and carowled in the holy vessells very beastlike, but upon the appearing Dan. 5.6. of the fingers writing on the wall, his countenance changed, his thoughts were troubled, his joynts were loofed, his knees Smote one against another : Thus Felix went on all well within, but on the fpeech of righteonfneffe, temperance, and Ad. 14.25 the judgment to come, be trembled. Even fo those out of Christ that use the greatest calme in outward appearance, flew how farre they are from true peace : For when Gods hand a little appeareth, they are almost confounded; therefore if thou art out of christ, whether thou lookest to heaven, to earth, into thy owne heart, schoole thy selfe with this fearefull lesson, there is no peace to the wicked. The wicked are like the raging Sea, Esay 57. whose waters cast up myre and dirt.

Somuch forthe first part:

Good will towards men. Observe hence ; That God is Doct. not barely reconciled to us in Christ, but in Christ Gods loving kindnesse and good will is toward us. We by nature are full of pollution, which the eyes of Gods holineffe cannot behold, but in Christ who is this well beloved in whom he is well pleased, he commeth to be well pleased with us, to beare us a great good will, to be delighted in as. This the Lord promiled Efey 65. 18. I will make derufalen aveloying and ber people a joy, I will rejoyce in my levelalen and will joy in my people. Which theweth nothing elfe but that Gods favour, his pleasure and good will thould be towards every member of his Charch on the face of the earth ; yea Efg 62.4. He promileth that the Church inche New Teltament, through Cu a 18 in

shall bee called his Chephtzibah, for the Lord should delight in her, and her land should have an husband: and this word may fitly answer to this in our Text, my plea-

fure, my good will be amongst men.

But thus much to shew that in Christ God commeth to joy and delight in us, to beare us great good will. But to see the heavenly meaning of this more brightly; wee must a little cast about. As hatred or displeasure are not properly in God as affections, but therefore given because hee shunneth a thing, and punisheth it, which men doe when they hate or are displeased with a thing: Even so good will and kindnesse and delight are tributed to God because hee worketh the same things which men doe bearing good will, and being kindly affected. Wherefore to learne more fully what this good will is toward men, we must looke wherein it consistent; and that is chiefely in two things.

in truth good will; it makes us cleave to him, even be-

come one with him.

2 It maketh us communicate what wee have with him, procure his good what we can.

This in Sheebem is manifested, he bare great good will to Dinah, his heart clave to her.

2 Hee seeketh to comfort her verse 12. So then in this standeth the good will of God to men.

1 He hath straitly knit them to himselfe.

2 He hath abundantly bleffed them, doth come municate with them every thing that is good.

First to shew you how nigh the Lord hath linked us to himselfe in Christ. There is a double conjunction of man and God: the first is naturall; the second is my. sticall.

pled our nature to himselse in his Son, even in the unity of person; So that our Nature in heaven is susteyned in the second person in Trinity: Butthis union though it show unspeakable savour, yet it is personall, belonging onely to the manhood which the Son of God hath as sumed to himselse.

2. There is a second conjunction of men with God, and that is mysticall: and this is such a conjunction wher-by God joyneth man unto himselfe, by making him a member of that mysticall body whereof lesus Christ is head; or made spiritually a member of Christ. For such is Gods kindnesse, that he meerely joyneth us to himselfe, he being in Christ and making us slesh of Christs slesh, and bone of Christ and making us slesh of Christs slesh, and bone of Christ in a spiritual manner. For the faithfull have in them two bonds: the one of love; and that tyeth member with member, in the mystical body whereof Christ is the head.

The second bond is faith, and that knitteth every member to the head Christ lesus: This straight conjunction is shadowed to you in the Sacrament; for by faith we eate the body and drinke the bloud, that is, so apprehend C H R I s T that wee become one body with him, that hee, and G o D in him dwelleth in us, and we in him: thus God hath after a fort made himselfe

one with us in Chrift.

The second fruite of good will is, the communicating of good things with the party beloved: and this followeth on the former: for as God hath joyned us to himselfe in Christ; so in him, and through him hee letteth us receive all good things, Colos. 3. Life(1) in God (2) In Christ God-man. (3) Thence it floweth into us: the spirit of all grace (1) Is God with God. (2) Is unmeafurably

N 3

furably given to Chrift; to him the Father giveth notby measure. (3) From Christ to us in Christ. (1) All good guifts originally from God. (2) They are repoled in Christ as our head, the common conceptacle for all the members. (3) They come to us. Ephef. 1. 3. Bleffed be God the Father who hath bleffed us with all firituall blesings in heavenly things in Christ. All fulnessed welleth in Christ. Colos. 1. 19. From his fulnesse we all receive grace for grace loh. 1. 16. And in these two is the greatest good will that can be imagined : for in this vnion and communion standeth that spiritual mariage, as you may fee Ephef. 5. A great mystery, an unsearchable good will, that God our maker the Lord of glory should marry us dust and ashes, should endow us, and enrich us with all heavenly bleffings. Hee that could fee what himselfe is, and what God is, should bee forced to fay, that here is a good will which no eye can fee, nor eare can heare, nor heart can understand. Where is the greatest good will in the world ! betweene man and wife it should be found, they are one flesh, the one posfessed of that the other hath; even this good will the Lord beareth unto menthrough Christ; As a Bridegroome rejoyceth with his Bride, so doth God rejoyce with us. This good will the booke of Canticles at large unfoldeth; but especially those goodly comparisons whereto hee likeneth his Church ; those honorable names wherewith it pleafeth him to call us, as His love, His faire one, his dove, His undefiled : And this good will and marriage under the New Testament, was shadowed in the Church of the old Testament. Ezek. 16. 8. And in conclusion the good will of God shall be most of all manifested, and his delight in the fons of men, when God in Christ shall joyne us to him, not by faith, but by fight, fight, when hee shall give us fully those good things which are prepared: when that shall bee accomplished; Gods Tabernacle shall be with men, he shall dwell with them, and God himselfe shall be their God. Revel. 21. 3.

Seeing Go D is in Christ delighted, with bearing us Vsc 1.

fuch good will which cannot be expressed, this should cause us to delight inhim, in all kindnesse imbrace him.

1 10h. 4. 19. We love him because he loved us first. Wee should labour our selves to come to this, that we can say with the Psalmist 73. 25. Whom have I in heaven but thee? Whom in earth to bee desired besides thee? And though wee cannot alwayes so cleave unto our God nor offer unto him the Calves of our lips, the sweet incense wherewith hee is delighted; yet our love and endevour must bee sincere and earnest, and wee must say with the Spouse; Draw me, and we will solow after thee.

Seeing Gods good will is toward us, it must teach us to beare good will one to another. 1 loh. 4. 11. Gods example is our instruction, and if we be sons of God, we will expresse his vertues, that hath called us from darkenesse to light. Eph. 5. 1.

Lastly, that God beareth us such good will and delights in us, it armeth us against the hatred & contempt of the world: if God be with us, who can be against us? If hee love us, what if the world hate us? If he delight in us, what matter if the world make squemish of us?

FINIS.





## THE DOCTRINES CONTAINED IN THIS COMMENTARY.

Hat no Christian must stand in the state he is in, without labouring to further perfection. That in matters of Salvation we must chiefly looke to our felves.

3 That a Christian heart must in the course of it have

feare dwelling with it.

4 What must moove us to feare, even this, that all our Sufficiency dependet bon God out of our selves.

5 That because we are bidden doe this or that, it doth not argue we have sufficient power to doe them.

6 That our will and performance of every good thing is principally from God.

7 That all our willing and performances are from God, on whom must be our affiance in all things.

8 That what G o D worketh in m, is of his gracious pleasure.

The end of the Doctrines.

The distance of the second death, morning, in motore id had to a child the section secritation Doctories.



## A

## COMMENTARY VPON THE TVVELFTH

AND THIR TEENTH

VERSES OF THE SECOND
Chapter of Saint Paul to the
PHILIPPIANS.

## V B R S B 12.

Worke out your salvation with feare and trembling.



He Apostle having dehorted by many arguments from proud contentions, doth in the end of this verse lay downe a necessary duty, about which imployed, they should the better escape those for-

mer aberrations: contraria contrarijs curamur. And there is no more compendious way to keepeus from digreffing into contentions unnecessary, then to take our selves up with some behoofefull duty. The words lay down,

1 The

I The duty to be confidered of, working out your

The manner of it, in feare and trembling.

There is no difficulty which will not in the treatise following bee conveniently unfolded. To come then

unto the doctrines.

Dott. I. First wee fee, that no Christian must standin the State be is in, without labouring to further perfection : he exhorteth thefe to worke forth, and make an end of their falvation. Let him that is just, bee more just fill. The life of a Christian is the running of a race, not a fitting or Standing Still: thus did Saint Paul, I forget that which is behind, I lubour to come to the price of the high calling of God in CHRIST. Men in the world may come to fuch confirmed estates, that they may give over trading, and live commodiously on things already gotten; but it is not thus with the foule, which, where it ceafeth to profit, waxeth worfe: It is certaine, that man that comes in this life to the end of his walk, and there fetteth down his rest from going any further, contenting himselfe with his poore mediocrity in religion, that man never vet fet right foote forward in the way to the Kingdome of G o D : A Christian must bee still on the growing hand.

To open the point two things must be snewed:

1 What is meant by falvation:

2 By what meanes wee may daily fet it forward, and bring it towards the end and

full accomplishment.

Salvation | Sometime fignifieth the falvation begun in us: sometime that which wee have in hope: Wee are faved by hope. Rom. 8. 24. The end of our hope, the salvation of our soules. 1 Pet. 1. For the first sense 2 Tim. 1.9.

God

God hath faved us and called us. So Titus 3. Hee hath faved us by the washing of the new birth, and by renewing of the HOLY GHOST. For falvation begunne in us is. called (Salvation) because it will never faile, till it come to the accomplishment of it. Now it is usuall with the Scripture, to call fuch beginnings by the names of that to which they tend : Hence sinne is faid to be crucified, not that as yet it is dead, but fo in dying as that it cannot continue to live in us. But we must not thinke these are two falvations; they are but one confidered in divers states; as when I say, a man in infancie, and at full age, I make not two men, but one, now young, and beginning, and now growne to perfection: Here hee understandeth Salvation begun in pardon of sinne and fanctification of us; for we make an end of that is already begun, though he doth note together by connotation that confummate happinesse, as the terminus ad quem; for the end of this begun in part, is the bringing of us to that we looke for.

Now the meanes of promoting our Salvation are

thefe:

Wee must renew our faith, hold the Faith, (as Saint Paul speakes) For as a man doth not onely helpe himselfe by the first taking of a medicine, but by retaining it till the strength of it be spread in him: So unlesse we hold C H a I s x dwelling in our hearts by Faith to worke as the spiritual medicine of our hearling begunne, wee doe not seeke the making an end of that cure which C u a I s x seemed to have begunne in us.

2 By daily defires to Go b in the ejaculation of heart ever and anon fent up to Him: Rom. 8. The Spirit helpeth us with fighes and groanes that cannot be utto-

red, and thus we further our falvation: as a poore man doth that telleth his tale to the Physician, and opens his poore case, praying him to doe his best for him.

3 By good workes, not that they properly deserve, but because they strengthen faith: Now faith being strengthened which taketh Chars so our Medicine into the soule of us, we come to seele His working more fully: Thus workes may be said to save us; as walking after a potion taken may be said to heale a sicknesse, for it setteth forward the working of physicke taken, which properly restoreth. Ephes. 2. He hath prepared good works for us to walke in.

4 By Patience, we have need of it; Runne with Patience the race that is set before you: Thus while persons will patiently let the Physitians courses passe on them, they forward their cure; not that their quietnesse doth properly heale, but it admitteth that by which they are

recovered.

s By refraining worldly lusts; for as the Divell would stirre us up to pull off our plaister; so he would get us to disdyet our selves, that so we might make longer worke in our recovery. I Pet. 2. 10. Abstaine from slessly lusts, which fight against your soules. Thus then we see what requisite meanes there are that wee may make an end of our salvation: though none of these are proper causes of it: which glory is due to God in Christ onely.

Object.

But if these things be so necessary, that we cannot be saved without them, then wee are saved by vertues of our owne.

Anfa.

It followeth not: That may be necessary to this or that thing, which is no cause of it: wer cannot serve Good in this manner, but we need meat and drinke to maintaine

maintaine this life, yet eating and drinking are no causes of godlinesfe. In conclusion our working out our falvation is nothing but ourgetting Goo to faveus: and thus all fuch phrases are to be construed, when men are bid to doe that which is the worke of another. It is usuall with the Holy Ghost, to ascribe the praises of those prizes unto us which He Himselfe doth secretly and effectually worke in us; as Rom. 8.13. If yee mortifie the deeds of the body, &c. If one bid me build me an house; because all know it is not my worke, they conceive the meaning thus, get you fuch as may build you one: So here we are bid to doe Go p's appropriated worke, for He faith, I am a faving Go D, and there is none without Me. When therefore we are bid to doe this, nothing is to be imagined, but that wee should by all meanes get Go o to finish, as Hee hath begun, our falvation: Therefore faith Paul, Being confident of this very thing, that He which hath begun a good worke in you, will performe it or finish it untill the day of I u s u s. CHRIST.

Hence therefore first of all, come to be reproved, all Vse za. fuch as loyter without the Vine-yard, never faying, Men and brethren what shall we doe to be faved? that stirre not one foot out of themselves, to helpe forward the worke of their falvation.

2 Aff fuch as excuse the matter, and quench the

good motions of Go p's Spirit.

3 All carnall professours that professe to salvation, but their life is a whoring from Go o, like Barge-men

that looke one way and row another.

4 All wife fluggards that thinke, what needs fuch a doe ? ifl's good neither to be first nor last, but keepe a mediocrity in religion. 5 Year

5 Yea, the Lords owne children who are flothfull, lose ground by brunts of unbelief, impatience, by giving place to lusts, set themselves backe, as Go D would forward them: All such persons are hence to be rebuked, as disobeying this gracious counsell of their Go D.

V/c 2.

Wee must hence be exhorted daily to set upon these duties. If a ficke man be on the mending hand, will he be content before he be well, to walke abroad? If wee have fuits in Law, how impatient are wee till we come to fee the iffue ? This should be our minde in heavenly things: How should we rest, while such darknesse, spirituall infirmities dwell in us, such miseries beset us ? how should we rest without seeking to be further delivered \$ Againe, if we neglect this taske, letting Go D's plough stand show will the after thought of it sting us hereafter ? If wee have overshot time wherein wee might have faved fome twenty pound matter, what a griefe is it to be so overshot? But to recount how wee have let our time goe, not heeding to fet forward our falvation, this shall be a worme in the conscience endlesse and easelesse.

Dott.2. that We must chiefly in this businesse looke to our selves. In outward things, goods and life, the case may so stand, that I am to respect my owne life, and estate after my neighbours; but in heavenly and eternall things, which concerne my salvation, I must alwayes first looke at home. Love begins at a mans owne soule: Thus doing thou shalt save thy selfe and others. Which is to be marked: for we naturally can more easily provide for others this way than for our selves. Many parents love to have their children brought up in such fashion them. Selves could not like of. Many wil pry into others, know their

their weaknesses, but they hang in their owne light, fo that they fee nothing amisse. Many doe like well to heare the sinnes of others never so bitterly inveighed against, who yet will not endure the mildest reprehension for their owne good: For as it is easier to counsell others, and see them take their physicke, than our selves to enter fuch courses: So it is in this matter, the nature corrupted of man refifting his medicine, as if it were a

strong poyfon.

Let us then delight to dwell with our felves, to know Vfe. our owne estates what is wanting; what superfluity of fin is unpurged, what grace weake, what things dangerous, what we feele good to us: thus we shall ( having paffed thorow thefe things in our owne experience) be much more beneficiall to our neighbour in helping of him; not like those untaught ones, who still aske, what one hath to doe with them; they stand on their owne bottomes, none shall answer for them, if any deale with them this way. Fearefull is the estate of such men. which never suspect themselves of nourishing this monfter of Pride, which feedeth it felfe ftrong in them, to deprive them of life; but hand over head fleepe in the mew of their filthinesse, and never examine themselves touching their spirituall estate, nor once call to counsell the powers of their owne foules as touching the affured shunning of their imminent danger.

In feare ] A Christian beart must in the course of it Doct. 3. have feare dwelling with it, 1 Pet. 1.17. Raffe the time of your dwelling bere in feare, 2 Cor. 7.1. Finish your Santification in the feare of Go D; Not a scrupulous childish bulbeggar feare, which maketh us afraid of moonethine in the water, as many fcrupulous weake ones are: Not a flavish terrour at Go D's judgements, but a feare

out of love, left we should offend God, and out of conficience of our owne weaknesses which make us prone

that way. To urge reasons from the Text.

We fee what we goe about, viz. our falvation: now Reaf.I. it is the nature of man who hath great things in hand, he is very folicitous: If we should have a suite, on the issue whereof lay our whole estates in this world, would we not be full of carefull thought, and a wife feare still running thorow us? This is the case we goe about, our everlasting inheritance : Oh then (my brethren) what doe we, or where-about goe wee, that our hearts lye fo dead within us ? that heaven and heavenly glory are fo little thought of, that we no more prize our happincife, but dwell here below, and will not come away in our affections to feeke the things above, Righteoufnesse, Peace, and joy in the Holy GHOST, Grace and Sanctification, and the treasures of a better Kingdome, fuch as doe accompany life and falvation ? Is not this to be penny wife and pound foolish? to fell our Go p for bread, and the unspeakable peace of a good conscience for outward carnall peace, and liberty.

Reas. 2. He that is weake and hath not strength to set himselfe forward in his businesse, but dependent alone on
the meere grace of another, he hath cause to seare. For
we see men enter the Law boldly, that have their chests
full, and are friended in Court: But if a poore man that
such in forma panperis, have a suite, he is timorous: the
rich mans wealth is his strong tower, but the poore
mans poverty maketh him seare: Thus it is with us; we
go about a great matter, and yet cannot will or doe any
thing this way further than God of His grace helpethus.

Reaf. 3. Though one had great matters and small meanes;

vet if he had none of any reckoning to oppose him, the case were somewhat secure : But if one follow great things, having no strength nor meanes, and yet have mightie men croffing him in it, how much by this circumstance is his feare augmented ? So here wee fight not with flesh and bloud onely, Ephef. 6.11.

Such therefore as are strangers this way, know not Vfe it what holy feare meaneth, they may affure themselves that as yet they know not what it is feriously to goe about falvation. Lamentable therefore is their case who count it a flavish course, inelancholy, childish scrupulousnesse notto like of any thing themselves approve nor, whole trade is to leade their hearts into rejoycing, and fet cocke on hoope (as we fay) who are prefumptuous for every company, that can turne themselves to all occasions.

We must seeke the encrease of this grace of the feare Vse 2. of God in our hearts; it is a well-spring of life where it is. There are many menthat when they heare fome doctrine concerning the feare of God, wish it were done, perhaps that they could doe it, but with a loofe wish, they would have it, so they might take no paines for it : but they thinke of fuch a world of difficulties; that they never make triall of it, and hence it is that all others that be of better conversation than themselves. they are willing to beleeve that they are but hypocrites: not that they alwayes can believe this; for when God supples them with affliction in the day of visitation, then they glorifie God in the conversation of others: but otherwise they would beleeve that all the shew that other men make of fearing GoD, it is hypocrific, or for vain-glory at least. Why? for they thinke it is an impossible thing for a man to walke, as some men make femblance

femblance of walking, without rebuke. Come and see, can there be any good come out of Nazareth (saith Nathanael) can there be any such seare of God in men here, night and day, in secret or in company, before God in solemne worship, or in our private callings, in all times and in all things to labour to keepe a good conscience. Come and see, try it; the very not making triall; is that which makes men rest in a falle conceit of impossibility in the thing.

Quest. How shall we discerne it where it is right?

Answ. By the qualities of it; as I It trembles a

By the qualities of it; as I It trembles at God's Word; So you may reade, Habac. 3.16. Esay 66.5. Heare the Word of the Lord, all yee that tremble at His Word.

2 Hearing and obeying the voice of God's servants:
So Esay 50.10. Who is among you that feareth the LORD, and that obeyeth the voice of His servants? And of the contrary he complained, Esay 30.9. This is a rebellious people, lying children, that will not heare the Law of the LORD. There are many who will say, I would tremble at the Word of God, but what have I to doe with thesemen? Hee that seares the power of a King, gives place to the office of a Constable; so I say, they that tell us they would tremble at God's Word if God should speake Himselfe, but have no regard to the servants of God; these are rebels to God.

3 To take warning at the threats of God; so it is expressely noted of Neah, Hebr. 11.7. By faith Neah being warned of God of things not yet seene, moved with reverence, prepared an Arke: So Exed. 7. Those that feared

God honfed their cattle.

4 It fets up God's presence before a man. Esclef. 8.

God

God requires of Abraham, Walke before me, and be perfect, Gen. 17.1. Before whom, night and day, light and darknesse are all one; but when men will set up God behind the doore, it is an undoubted argument of a heart that wanteth the true seare of God.



PHILIP. Chap. 2. Verfe 13.

For it is God which worketh in you both to will and to doe, of His good pleasure.

TOw follow the arguments enforcing :

Such whose sufficiencie is out of themfelves in another, have need to feare.

But it is God that must workeall your

workes in you.

Such whose sufficiencie dependeth on one who can deale with them at his pleasure, such have good reason to walke in feare towards him.

But as all their good is of God: So is it of Him as He pleafeth.

Therefore, co.

The doctrines first from the conference: Second-

ly, from the words them felves.

Make an end in feare; for &c. Obf. 1. What must Doll. I.
move us to feare, eventhis, that all our sufficiencie dependeth
on God out of our selves: If God had so dismissed us that
the staffe were in our owne hands to doe well enough
O 2 without

without Him, the case were otherwise. But we are so restored, that the relikes of our sicknesses still dwell with its: So that we need to goe to our Physician, as well to confirme and defend the health recovered, as at the first we did need Him for the curing of us: Now while wee are to be still in hand, and our sanctification is in doing, rather than done, wee have good reason to seare Him, who as He hath begun, so must He finish His worke in us: Having such promises, let us make an end of our salvation in seare, 2 Cor. 7. 1. you stand by faith, feare.

Object. How can this make me feare, which is the ground of all certainty and fecurity; viz. that Goo hath under-

taken to doe all for us ?

Ans. 1. The nature of God's love in His promises ingendereth search. There is mercy with thee, that then mayest bee feared, Pfal. 130. Love begetteth love in us towards God: Love is searcfull to offend, Resest follicitiplena timeris amor. 2. These phrases make a double report; the one directly, God will be thy helpe thus and thus, in this sense they engender considerat Security: another indirectly, viz. our owne inability and infirmity; thus

they beger holy feare.

The use of this, is to enforce the former exhortation, viz. to walke with sears and trembling before Go D. If any Physician had us at such a passe that we could not walke abroad, not have appetite without him, how would we keepe in with him. But thus it is betweene Go D and our sicke soules, we are empty of this searc: The bruit beast is afraid of His Image in us, but wee feare not His face shining in His Word, yea, His angry countenance in words of threatnings.

Doct.2. In the coherence observe; That because we are bidden dit this or that, it doth not argue we have sufficient power to doe

doe them. What hee biddeth us doe, freeheretelleth us Go o must workeit, Saint Augustine by parallelling fuch places, was wont to refute the Pelagians, who gathered upon exhortations to doe duties, that it was in the power of man to performe them. Rom. 6. te Mortifie your earthly members. If by the Spirit you mortifiethe deeds of the flesh : So circumcife your bearts. Deut.go. 6. 4 will circumcife your hearts : keepe my Commandements, Ezek. 36.27. I will put my Spirit in you, and make you to keepe my Commandements. So here: for Go D by thefe flewethus what we are to doe, that proving our firength, we may fee what we cannot doe, and fo be prepared to Ay to Him who hath promised to make us doe themas hards

Which confuteth the Papifts, who when we are bid vie. to turne to Gos, gather that it is in our powers elfe it were abfurd; as it were for me to bid a man fly in the avre that had no wings. Anfin. Go printhofe that are His, worketh the things He commandeth and therefore doth not commit abfurdity; as when He fpeaketh to the dead, and biddeth them arife, raifing them up, who will challenge this in Go a In the wicked Goo. doth not abfurdly, when to good ends he doth bid them! beleeve, repent, though in themselves they have no power. Headoth reftraine fome juftly, harden other fome. Yea, but they cannot repent, you fay. True's but this exculeth not them, for they doccomme their impenitencie, not because they cannot, But they will not. Such likewife are here to be blamed, who from exhorations from men; to favethemselves, will gather that all may be faved in the visible Church, if they will. Whereas it is, though in fome fen e possible, as in regard of God's absolute power, or ordinary course of things; for Gon doth by the Gofpelt, and Char sa pro-

pounded, ordinarily fave somesyet in regard of the posfibility which followeth the faculty enabling to this or that, it is not possible for those whom Go p in secret judgement will harden, to be faved; because their unbeliefe and impenitencie shall finally remaine in them. As suppose one hath some invincible defect in memory: it is not absolutely impossible hee should say a thing without booke, nor yet morethan wee fee ordinarily done, having a commodious teacher and premeditation: But in regard of his defective faculty which is incorrigible, it is impossible for him. And it is not worse. Divinity to fay, that reprobate ones cannot be faved. than that the Elect cannot be deceived to destruction; for the decree is on each fide alike stable. To conclude, as wee must not be negligent because God worketh our workes for then we should not be bid worke our our falvation: So we must not thinke our selves sufficient, because we are bid doe this or that; for then it should not be told us, that God workerh it in us.

Doll. 3. Observe out of these words: That our will and performance of every good thing is principally from God. Were it in our owne power, we need not be petitioners for it:

It were foolish begging what wee already have sufficiently; but this is every where entreated. Col. 1. 8. Esay:

26.12. God's said to worke all our workes for us. To open this, two points must be considered.

the largenesse of it, as if he would say,
every will, and every workers of Goda.

The manner of God's working.

Hedoth effectually worke every worke, every will and word: whether our first converting and willing, or of willing and working when we are now converted, all

15

is of God. For the first, it is plaine; Ioh. 6. 44. No man can come unto me, except my Father draw him, that is, of unwilling maketh him willing by his effectuall helpe, giving him a new heart for the quality of it: for we are as dead, and therefore concurre as meere patients in our first conversion.

But after we have received grace, cannot wee worke Object.

our felves without further helpe ?

No, though wee need not new faculties wherewith Anfin. to worke, yet wee have need to have these graces, that they may bring into action that which they can doe: For as the foule doth not onely produce faculties naturall, as the locomotive in the foot or hand, but by quick passage of the spirits doth excite them and move them when they doe move : for if the foule intend not fight in the eye, the eye feeth not the thing before it : thoughthe legge and hand alwayes hath a power to move, yet they be still, if the foule excite them not: So betweene the spirit and every faithfull member of CHRIST. it doth not bring forth graces in them onely, but move these graces. If naturall things have not onely need of God to fustaine their being, but to move them also, how much more supernaturall? if we worke in obedience. not we principally, but God's grace, which is gratia increata, gratia adjuvans. God of grace worketh in us: If we repell temptation which would draw us away from that which is commanded to that which is forbidden, in Him wee conquer, yea, wee are more than conquerours; if wee patiently endure evils, he strengtheneth us in the inner man, to all long-fuffering with joyfulneffe.

For the second thing, how God workerh our deeds, we must know He doth it as the principall worker, we working

working as instruments in the same worke with Him. He doth not onely shew us what is to be done, or by exhorrations excite us, or represe temptations, that they be not too strong for us, but He doth effectually, as the principall Authour, worke them in us: this the word doth intimate. For when the first cause and the second worke in one worke, it is no reason, but the principall manner of working should be given to the cause which is principal unlesse we will set the cart before the horse. Wherefore we in speaking are like Eccho's, which when Some voice hath sounded it to them, resound it againe: So we cannot speake till God (though unperceiveably) hath spoken it in us: And in working we are like novices who write, their hands being lead, their hand writeth, but just as by their master it is moved: So we: for as every being dependeth on the first, that the being of it may be continued: So the moving of it.

·Vse.

The use of this is against the Papists, who make God in our conversions only to call us as tradesmen doe cuflomers, leaving them to their liberty: but no chapman would goe through with heaven on fuch invitement: this is a lewd opinion. God draweth us that wee may come, He giveth new hearts to us in His calling of us, 10h.6.46. If our wills did this which others through their liberty might and will not, then we our felves pur the difference between others and our felves. That which they fay, that the nature of the will is to follow a good which the minde beholdeth, is falle, unlesse thus underflood, viz. agood which is proportionable and coma? turall withit. How should any sinne a sinne against the HOLY GHOST, if this were true? Afterward they fay, if God shelter temptations that they be not wiolent, woofour felves are able to will and do but this is falfe.

Adam

Adam in his integrity was not able to wil that which he could, God not moving His will to it. We finde inabilitie to performe, when temptations trouble us not, but

we are at good eafe from them.

This must teach us alwayes to have conscience of Vse 2. our owne insufficiencie; this had Saint Paul when he urtered these things, we are not able to thinke a thought, we cannot pray as we ought; we cannot name the Lord I a sus: this we fee not as we should, or that there is no strength in us to good, and great propenfity to evill. Hence it is that in our daily returne of infirmity wee are forroubled and disquiered with them, as if some strange matter were befallen; we should rather consider when God's grace kept us, fo that we fell not: From want of this it is, that men speak like Peter, I would never I trow have done this, I would doe this and this, let me alone for fuch a matter, speaking as if there needed but their word to the bargaine. 3. Hence come excuses to be food on : Everything dependeth on the first Mover. that it may be acted. In Him we move : Againe, Adam which dwelleth in us, company which maketh mee unfruitfull: the Minister in matter or manner maketh mee I profit not. Had I fuch conveniences, were I free from fuch a croffe, I would looke to ferve God more fruitfully : the Hare is not in this bush. Art thou not unfruitfull among fuch as are no enemies to fruitfull conference : Then there is a further thing in it than company. Doest thou heare the Prayer, and fing the Pfalme with due devotion : if thou doeft not, suspect a further thing than thou lookest at. Hast thou not, when God hath trusted thee with freedome, been as bad as before? We should trace it home, and grow to this iffue, even to be perfwaded that there is no ability in us to any good, further than!

than by Go D wee are moved to it. This is not feene. for the evil hideth his head like a Serpent, and it is more painefull to finde the root, than to looke at the whole tree; to fee the frame of the whole house, than to discover the foundation. Take notice therefore of this dutie, and how that your natures are poisoned. Wee are borne gods to our selves; secret selfe-sufficiencie lurketh out of measure in us; which will not let us every where see the need we have of GoD, nor with poore spirits desire His presence with us. O let us labour the contrary, even to have the picture of our weake impotent foules hanging ever in the eye of our understanding. How well is it with us when we are abject in our eyes, and have no confidence in the flesh ? Againe, when our waters grow high, that we are going with a kind of felfe-fecurity; doth not fome fit shake us foone after it? And why should wee walke, feeling no more need of GOD every where with us? When we fee a fervant as necessary as our right hands, we cannot tell what to doe without him. O looke to Him who hath promised to circumcife the heart, that we shall have no confidence in the flesh, but all our rejoycing in Him.

Doct.

formance are from God, on whom must be our affiance in all things. We know we should doe every thing to His glory, but we consider not that we must doe all things in Him, from His strength enabling us; Whereas this is the point from which the soule moveth, as that is the point to which the soule tendeth; He must be Principium as well as Finis: Now this is wanting: For what doe often falls argue, but that wee went to worke without God? When the Israelites went by with God, no Iericho walls, no iron chariots, no Giants could stand

before them. Our falling before spirituall enemies is a figne we have not learned this lefton. Againe, whence come fuch voyces, I never looke to fee amendment of fuch things? O thou half forgotten thy strength, forgotten thy affiance on Him, who can subdue all things unto Himselfe. Did'ft thou trust on Him who hath promifed that He will make thee doe that thou haft promifed. then thou shouldest not doubt but Hee in His time will

bring that about, which to thee is impossible.

Wherefore looke to the Lo R. D. the ftrength and and Vfe 12 chor-hold. Doeft thou finke; art thou hard fet for artaining strength to doethis or that ? Looke to Him who hath faid He will make thee doe it. Tell Him, O Lon D I never looke to attaine this or that, unlesse. Thou helpe me, unlesse Thou make me doc it, I shall never doe it. If thou goest about holinesse and victory over thy lusts, without this thou goeft against the Philistim like Samp. fon, when the spirit of strength bad left him: Thou art like the Ape that tooke up coales without the tongs, and let them fall againe. Saint Paul faith, I can doe all things sbrough I B sus CHRIST frengthening mee. Wee will quickly come to hand, if the Spirit be not with us.

We must learne to ascribe all to Goo: Not I, but His grace in me. As man loveth not to fow in the ground that is a grave to his feed, not bringing it forth: So God will not bestow His aide on such unthankefull ones as

smoother it, not caring to confesse it.

Obf. That what Go D workethin us, is of His gra- Doct.4. cious pleasure: Every man in his house affigneth his servants workes athis pleasure: So it is meer, that Go D of His will should prepare for every one such workes as He pleafeth: the defignation of every work in which we walke before Him is grace: For what fervant of the LORD

LORD doth not account every meane place in which He doth any thing about him a favour to him? Now for that performance and helping us to will and worke, it is reason Gop should doe it at Hispleasure: For we yeeld not our helping hand, but as feemeth good to us, especially when we are not bound. This implieth two things:

That Go p's helpe is free, not to be challenged

on our defert.

2 That Go p's helpe is not uniformely given men. but with great variety: Naturall agents, as fire, cannot but burneto the utmost: the brute beasts cannot but follow that which the appetite leades to: But men that worke with free wills, can doe or not doe: Doe thus farre, not fully; doe after this or that manner: So it is with God; Hee doing this after His gracious pleafure, doth it with great diversity. To branch it forthin some particulars. God giveth His helpe to some, to some He denieth it. 2. God to some whom He sheweth grace. giveth them to will, when Hee doth not give them to performe; thus many defire to doe this or that, purpose it, as to stay on God's providence, refraine anger, who ver when the brunt commeth, faile in execution. He giveth some the deed, when their will is not so prepared before, as in wilfull Thomas, Ich. 20. He giveth fome to performe more fully, cheerefully. Some againe in part and uncomfortably. Some with perseverance, that they spinne out the threed of their obedience with few breaches of note; others with interruptions. Sometime He giveth His grace ineffectually, so that it prevaileth not; as when He will shew us our infirmitie; Sometime with efficacie, that we obey it.

This sheweth, that our use of grace doth not binde God of debt to give us further: For as my childe by

ukng

using his stocke I give him, well, doth not make me a

debter to give him further : So here.

This encreaseth feare; for though wee were depending on one, yet if hee were no way in relation to us, we need not to passe for it, though he were not tyed to; yet if beginning to doe any thing, he did alwayes continue the same manner, we might be secure: But when we stand at pleasure, when we now comfortable, may soone goe on uncomfortably, when wee that have the will given us, may want in performance; when we who have long gone on well, may have our interruption, and some take a fall; how should we feare? Though this that he doth out of pleasure give us, doth helpe our affiance, while we consider that it is not for our disposition sake, and worthinesse, but for His name sake, Truth, for the Lor D's sake, for His gracious pleasure sake that He doth all.

Lastly, we may hereby quiet our thoughts, while no more great worldly wise men worke out their salvation, than men contemptible of small wealth and paines doe: give more diligence even hence, that these things grow not of our soyle, it is God that giveth them as pleaseth Him.

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14. 0



## THE DOCTRINES CONTAINED IN THIS COMMENTARY.

Hat all of us, even private persons, are bound to exhort one nother.

2. That we must not only on the Sabbath, but day by day use meanes for preserving our selves and others.

3 That every one of us must be wise to take time while it lasteth.

4 That sinne is a deceitfullthing, to winde in with us.

The end of the Doctrines.

LA MIND AN 1 1:0



## MVTVALL EXHORTATION, VVITH THE TIME

HEBREWES Chap.3. Verfe13.

But exhort one another daily, while it is called to day; left any of you be hardened through the deceitfulnesse of Sinne.



Aving fet downe this Doctrine, that wee must hold Faith if we will be CHELIE'S, and that unbeleevers come to destruction; he in the Verse before doth make use of exhorting to take heed of evill hears.

Now in this Verse hee prescribeth a meanes, by use of which wee may bee preserved, namely Exharting one another. In the Verse three things are to bee considered:

P 2

I The

r. The duty of mutuall exhortation.

While it is called to day, that is, whilest this life (which is a day of grace, in which wee worke our falvation out)

10hn 9. 4.

The End, That wee be not hardened by the

deceitfulnesse of sinne.

06/.1. That all of us, even private persons are bound to exhort one another, as the father the children. Deut. 6. 6, 7. Thefewords which I command theethis day, shall be inthy heart, and thou shalt teach them diligently unto thy children, &c. Ephef. 6. 4. Hebr. 10. 24. Consider one another, and provoke one another to love, and to good workes. Coloff. 3. 16. Teaching and admonishing one another. Looke by how much the more neerely we are tyed one to another by any band of relation, as fathers to their thildren, masters to servants, husbands to wives; by fo much the more are we bound to discharge this dutie, Gen. 18.19. It is true, that this is the office of the Minifter: but as the light of the Sunne doth not take away the benefit of candles; So the publike light the Minister is to hold out to a people, doth not deny the private light which wee must one hold out to another. Spirituall graces are like oyntments, diffusive to the good of all where they come.

of Christian exhortation, as not pertaining to them, but to the Church-men: Others plead fond excuses to shift it off, as, He knowes as much as I can tell him; I were as good save my labour, it is but in vaine to perfwade him, he will doe as he list for mee. I shall shew my selfe but a busic-body, &c. These and the like are

Linfull

finfull pleaes, and will not passe with God to exempt thee from discharge of this Christian duty, as fit occafion is offered; Neither did ever any but Cain-like spirits reject this duty, who replyed; What am I my bro. Gen. 4.

thers keeper ?

It must teach us, that we lend a patient eare one to another; not as many scorne it, and count it preaching over us, but rejoycing in it as a speciall evidence of sincere love from our brethren who shall deale with us in this way, not to suffer sinne to lye upon our soules; but will seasonably apply themselves by wholesome exhortation to recover us. Levit. 19. 17. Thou shale not bate thy brother in thine heart: thou shalt in any wise rebuke thy neighbour, and not suffer sinne upon him.

We must learne to whet up one another, to speake as the Prophet, Come I will tell you what God hath done for my soule; and thus to give a spurre to that dulnesse which doth hang upon our natures; thus we shall be that free people that provoke one another; Come let us goe up to the mountaine of the Lord, &c. Esay 2.3. The true Church of God under whose lips is honey and milke.

for they will endevour with all variety of cunning infinuations and flatteries, and entifing perswasions to make others the children of the Divell, with themselves, and to enlarge and uphold the kingdome of Satan; and shall we be lesse respective of Go D's glory in seeking the propagation and enlargement of His Kingdome? It is Saint Indes exhortation; Edific your selves and your brethren, in your holy Faith.

2 It is a testimony our grace is true, when like a leven

it feafoneth us and others with us. Wee fee how the leven of the old man diffuseth and spreads it felfe, what an odious favour wicked men leave where they come; as polecats and fuch noyfome vermine may bee tract by their fent to their holes: So much more the children of Go b who are purged from the levne of the old man, that have received that unction of the spirit, they should cast a fragrant and sweete perfume in all places, such wholefome words of exhortation as may minister grace to the hearers.

a It willencrease our graces, returne of commodities maketh rich ; So the faithfull husbanding Gods grace gaineth a richet stocke and encrease of these heavenly Talents : Tohimshat hath, more shall be given. A provident master will put more stocke into that servants and wid hand, who knowes best how to improve it to his ma-

รทบ ทุนร์sters advantage.

Reaf. I.

par. Daily ] or every day : Observe, that we must not onely 065.2. on the Sabbath, but day by day use meanes for the preserving our febres and others : No opportunity for our spirituall good must be neglected : As we must on the Lords day refort to the publike meanes, fo wee must daily use prid

vate. A godly man meditateth in the Law of God day and Plage. 15 night. I will bee telling of thy fabration from day to day. Pa.145. 2

Every day I will bleffetbee, &c.

The Divell every day worketh against us and lyeth in waite for our destruction. I Pet. 5.8. Be fober and vigilant, because your adversary the Divell, as a roaring. Lion walketh about, seeking whom hee may devoure. Heenever ceafeth to tempt and draw us to fin, fleeping, and waking, he rifeth up and lyeth downe with us, hee is never absent; therefore continuall watch and wards must be kept by us, that he prevaile not against us.

A Christians estate is militant ; wee must seepe, but Reaf . 2. how? in our armour: wee must not looke to live at ease after the manner of the world, leaft we be furprized to our destruction unawares. And looke a gardens a little neglected will soone bee overgrowne : So our hearts will foone grow wilde. It is strange, when wee find them [weetened with grace and in pretty order, of a heavenly temper and disposition, how soone upon a little

neglect they will turne and fowre.

This reprooveth heckick persons, who by fits and starts can fall into this duty, especially when God comes neere to them and makes them feele the fmart of some crosse or affliction, then some good duty shall bee in a fashion performed; now they will pray, reade, heare and speake of good things: now many good purposes, and happily they speake as they meane: But no sooner is the hand of God off them, but they returne; then farewell all promiles and resolutions, fave onely the scumme and froth of some hovering defires and formall practice of some common duties : their hearts are flarted afide like a broken Pa.78.78 and a deceitfull bow. When a man shootes with a deceitful bow, though he level his arrow, and eye direct at the deceitfulneffe of the bow, goes farre wide: Such a the marke, and think to hit ir, yet the arrow, by reason of crooked bow is the hart of manin web we fet our defires and purpoles, that wee never hit the marke we ayme at. but they fly quite another way, wee know not whither, nor what is become of them. What thoughts have we fometimes ? Oh that wee could fland to them! What refolutions fometimes when the Word buckles with us, never to doe such a thing againe? What heate of affection in the house of God sometime to a worke of present mercy ? that wee are forry forthwith that wee cannot

vent our compassion, yet perhaps this dies ere we come home: what a manifest declination shall we finde if not lamenesse, yet debility of our former servency to holy duties ? All which doth manifestly convince us of the great necessity of this duty of continuall watchfulnesse over our foules, for the preservation of them. And like good husbands, we must account every day lost wherein we have not found fome more ftrength against finne, and power obtayned to subdue our corruptions, some increase of faith, some good done or other, which may stand as a good foundation upon the conscience as an o vidence of a faving faith.

While it is called to day ] Observe hence : That every one of us must bee wise to take time while it lasteth. It is good we fay, to make hay while the Sunne shineth, so it is good while the time of Gods grace lasteth, not to neglect the falvation hee offereth. Oh that thou hadft knowne (faith CHRIST to Ierufalem). at least in this thy day the things belonging to thy peace! but now they are hidden from thee. Doe good while you have time. We must not be like that fluggard, faying, yet a little fleepe, a little sumber and folding of the hands. Wee must not burne day-light, but while the light of the day is over us, wee must worke out our salvation. And wee have many things to moove us.

I The unprofitablenesse of us before we know grace and fin. If a good husband have loft an houre or two of his day-worke, hee will fay, hee hath loytered enough, and double his diligence to regaine those houres

fo passed.

2 Againe, if a man do once hirehimselfe with us, and undertake the going about this or that worke; then it is greacherous in him to take our money, and neglect the bufineffe

Qbs.3.

bufineffe to which hee is hired: So it is, wee have contracted and covenanted to worke in Gods Vineyard, and therefore God lookes that wee should not lovter out our time in his fervice.

3 Time and tyde they flay not; and leaft wee flould come too late, like Efan and the foolish Virgines, it bohooveth us to take the time of grace and mercy while it lafteth. The market day lafts not alwayes; when night drawes on, the tradelman packs up and is gone. Gods stall is now standing, his shop is open, now is the time to cheapen and buy; if men will now fland hankering with God and will not come off and buy, Go o will waiteno longer, but will packe up and begone, and then comes a day of provocation, and God will sweare they shall Objet. not enter into his reft.

But some will fay; we have not leasure to attend these things, to foend all our time in these matters, wee have

bufineffes to looke to.

Wee must wifely feeke to remoove those things that do disable us that wee cannot take opportunities offered us not redeeme, all our dayes and houres to the glorifying of God and the working out of our falvation.

Nowthefe are.

I Ignorance; many thinke they are not in fo straire manner to bee countable for time. Againe, wee want heavenly wisedome to discerne opportunities to this or that particular duty, whereas in all occurrences G o p doth offer us occasion of faith, love, sobriety, righteousnesse, patience, hope, thankefulnesse,

2 Slothfulneffe, which maketh us not care for do-

ing any thing. 3 Love of fleshly liberty.
4. Want of take in heavenly things; for because wee find them not sweet, therfore we hold not out in them.

Secondly,

Víe.

V/c 2.

Secondly, as we must labour against these things: So wee must taske our selves daily with some good duties; as prayer, meditation, reading, exhorting one another.

Thirdly, we must use diaries, daily take a note how the day and time slippeth; that when we consider how unfruitfull wee are, as often not to tyth one houre to God out of the whole day, it may make us ashamed and

grow to more fruitfull imployment of it.

This truth, that wee are bound to gaine our whole time, (while it is called to day) to the glorifying of God, and to take all opportunities : it doth first rebuke us that do not once confider of the gracious feafons Go o doth give us ; that God may complayne as he did in Ieremy, the Storke and the Swallow know their feafons, but &c. and CHRIST may fay as Luke 12. O bypocrites, you can discerne the face of the skye. Many spend their time like those in lob 21. 14 . They give their yeares to the cruell. This is the acceptable day, a pretious day, yet how many know not (as they complayne) how they may paffe it! Many againe who delay, and upon never so little matter let goe the occasion : And all of us, who in our meetings, visiting one another, are so ill husbands of good houress to prodigall of nothing as of this which is most pretious.

It must stirre us up to imploy all the houres of our lives more fruitfully, to take every good occasion; time and tyde stay not, hee that will not strike the iron while it is hot, doth loose his labour when it is cold. It is notable folly to sleepe in harvest Prov. 10. 9. And in earthly things wee will take the occasion of our gayne, redeeming it with losse of pleasure, with rising from our tables, with breaking our sleepe: Surely a man should

loofe

loose nothing by offering the greatest violence to his spiritual sloth, and putting by all occasions unneces-

fary for the gayning of the greatest good.

Least any bee hardened Observe: That all of us are subject to, and must be warned of hardnesse of heart. If I should say, take such a thing daily to keepe you from headach, you would gather that such a party that needesth daily medicine, were subject to this or that sicknesse: That which is bred in the bone will not out of the slesh, and hereditary diseases are seldome so cleerely healed, that not dregges of them dwell with us: Now our hearts are all of them stony by nature.

To explane these two things.

That you may fee how hard your hearts are, thefe

fixe things are to be confidered.

I How little we are mooved at G o Ds judgments. Exedus 7. 23. Pharash attended not to those great workes of G o Ds judgments, because his heart was hardned.

2 How little wee learne with much teaching 3 this is a token of hardnesse of heart. Marke 16. 14. 2 Cor. 3. the veyle of hardnesse of heart would not let them ung

derstand. Ephef. 4.18.

Refisting the Holy Ghospisan effect of hardnesse of heart. Pharach in a good minde, as wee say, to let the people goe, when it came to the point, would not, because his heart was hardened.

4 Our not rejoycing in Go b s pretious pro-

miles.

5 Our not trembling at his fearefull threats: for as fortnesse of heart did cause Iosiab to melt at reading the Law; So hardnesse doth cause us not to bee mooved when

when judgments are denounced.

6 Our not repenting but dighting things over, commeth from hardnesse of heart. Rom. 2. 3. 2011101. VI

Víc.

Now if wee fee it in us, then in the fecond place, wee must labour to bee cleered; if one had the stone in his revnes, how would hee feeke out for meanes of recovery : much more must wee for the Rone in the heart, follow God by faith that hath Sayd, hee will give us hearts of flesh. And let us inure our selves to grieve for the least offences, and thus your hearts shall not come to such fearefull numbnesse, but by little and little the hardnesse will come away : teares of repentance are as corroding waters that by degrees will foften it.

obfer.

By the deceitfulnesse of sin ] Observe hence: That fin is Eph.4.2. a deceitfull thing to wind in with us; called deceiveable lusts, they pretend that they performe not and like bayted hookes show meate and cover murder. They put on vizzards of vertue, as coverous over-reaching will make as if it were making the best of my owne, the Divell can transforme himselfe into an Angell of light. They will have twenty excuses , sometime make as if wee were in no fault, wee are not the worft, make us dreame the Laodicean dreame, that all is well. If we feethis or that. and are convinced that it is evill, then some will teach us to fay and excuse the matter; who liveth without a fault ? . who doth not thus ? I hope it hurts no body; God ismercifull, &c.

If feare of judgment doe shake the quiet dwelling of finit will tell us, that were God as they bore men in hand to be, we should not have lived thus long and prospered : like a serpent, sinne will save the head, keepe it selfe

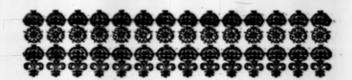
from receiving a deadly wound in us.

. If this be the deceiveable nature of fin, we must doe with with finne as we doe with crafty broakers, wee will not talke nor parly with them, when wee know wee cannot fpeake but they will have us at advantage: So we must stop our eares against the Siren-like songs of sinne, not meddle with the least, seing the devil useth by little sins, as by shooing hornes, to draw on greater, as wood men by little wedges make way for greater.

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## THE DOCTRINES, CONTAINED IN THIS COMMENTARY.

Hat is the duty of us all, even to helpe
Kings with our prayers.
That not the King onely, but all inferior Magistrates from him, must have the helpe of our prayers.

3 Who is is that Godufeth as his instrument for our peace.

and prosperity, it is the King.

4. Wherein our peace and prosperity must be bestowed, or what wee must joyne with our prosperous condition, a godly and vertuous conversation.

The end of the Doctrines.





## KINGS TO BEPRAYED FOR, TO WHAT END.

Vpon I Tim. Chap. 2. Verfe 2.

For Kings, and for all that are in authority; that we may leade a quiet and peaceable life, in all godlinesse and bonesty.



He Apostle in the former verse having made exhortation to all kinds of prayer, commeth in this verse to describe unto us these two things.

The persons whom he would have thus commended, Kings and all that are in authority.

2 The end of it.

The persons being two fold:

I The Supreame Magistrate, Princes.

2 The

2 The inferior justiciaries under him, and all thatere in authority

in theend, two things.

I The benefit of a quiet and proferome life.

2. The manner wherein fuch a life must be paf-Sed, in all godlinesse and honesty.

The whole verseheing no more then if the Aposte

had thus spoken:

"This duty which I have exhorted must bee " taken up in the behalfe especially of supreame " governours, who are the Lords deputies and er vicegerents on the earth; and not forthem " onely, but for all fuch who have the least " portion of that supreame authority derived et unto them : And it standeth us upon so to doe " for our benefit, that wee may by meane of et them enjoy prosperity and tranquillity: The es with prosperous condition we must not pervert co to licentiousnes, but carefully imploy it in all se godlinesse and honesty, in the carefull pra-" Aice of the duty we owe to God in the first er place, and to our neighbour for him in the ec fecond.

For Kings, and all in authority 3 that we may live a quick and peaceable life, in all godline fe and bone sty. Instructions hence afforded.

What is the duty of me all, even to helpe Kings with our Dott.1. prayers : Our hands and hearts must be lifted up in their behalfe, to begge supply of their necessities, to intreate remoovall of allevills which threaten them, and to laud the Loa D in confideration of their deliverances, to bee affiftants to their good effate by all manner of humble supplication. And for our more orderly proceeding.

I will cloere the truth of it by precept and practice of the Saints

2 Give you some considerations enforcing it.

2 Make the use of it to our felves.

The evidence of this truth may bee confidered from the fift Commandement; which doth not onely comprehend an inward reverence wherein we must imbrace them, nor outward fignifications hereof in our cariages toward them, but it enjoyneth us unto the duties of thankefulnesse. Wee must mourne with them in heavinelle, we must be girt with gladnelle in their rejoycing ; we must every way turne our selves to bee helpfull unto them: This branch of prayer being one especiall part of our thankefulneffe toward them. Seeke (faith the Prophet to them now in Babell) feeke the peace of that let. 39.25 City whither I have led you captives, pray to the L OR B for it; for in the peace thereof, you shall have peace. Whil'ft the people of G o D were to have harbouring in Ba. bell, they were to intreate G o p for the good estate of those governors there, which were no better then mighty hunters, even tyrants before him. And this was the practice of the Saints, as you may fee Pfal. 20. Where all the people pray for their King; The Lond beare thee in the day of trouble, the Name of the Gon of I acob defend thee : Send thee helpe from the Sanctuary, and Pfs. 20.7 ftrengthen thee out of Sion, &c. Thus they pray that the 33,4,5; LORD would every way witnesse his love to him, and give him successe against his enemies. This here by the Apostle is exhorted unto, and by the Primitive Church was to bee practiced; The forme of their petition for the fuccesse of their Emperours being yet extant : So that the truth of this is sufficiently cleered.

Now wee must shew some considerations which doe inforce it, and those are 1 The

The greatnesse of their calling and waightinesse

2. The greatnesse of their dangers.

3 Their manifold temptations unto evill.

4 The malice of Sathan. and to make to

the bit Commande shid washing Thely cont-

T For the first what a burthen lyeth on the should ders of a King, we cannot better confider, then by weighing the state of our private families : In the admimifiration of one house; how are you taken up : with raling fervants, with providing them necessaries, with the care of wife and childrens thefe things doe give you often the best of you your hands full. How great a charge then hath he who hath not one houshold, but all the families in the kingdome, nay many kingdomes to tooke unto to heare their aggrievances, to relieve them in injuries, to distribute rewards, to inflict punishments, to withstand enemies. This Salomonfaw, when having this liberty what to aske, he beggethnothing but : Kin.3.9. an understanding heart to judge the people, todiscerne betweene good and evil, for who is able (faith hee) to judge this mighty people ? The weight of honour is not fo great, but that the care accompanying it is aquivalent Thus then you fee, the greatnesse of their calling and the waightinesse of their affaires, require the prayers of

2 In regard of their persons; for they shall not want who are the Load sanoynted, conspiracies of wicked ones to practice against them: Looke when Saul was anoynted, as the Lord touched the spirit of some to cleave unto him; So there were not a few that distrusted him and would not acknowledge due homage unto him. The shildren of Belial said, how shall this man save

1 Sam. 10.

their people.

as? And they despised him, and brought him no presents.

So David when the Lord did interest him in the regall dignity, how many that turned his glory into shame? How doth he complayne of the conspiracy of the wicked, of the rage of the workers of iniquity? how many ima. Pla. 6.2. gined mischiese and consulted to throw him downe from his dignity? And when hee was in his Kingdome, by his owne Son in jeopardy. And the experience of her majesties dayes, and likewise of King sames his raigne, sufficiently declare it; This being the rage of the sons of Beliall who seare not the Lord, to shake off the yoake of his anoynted: They shall say, we have no King, because we Hoston; feared not the Lord; what then should a King doe to us?

3 In the third place, the greatnesse of their temptations, the mighty fpring-tyde of the world overwraftling them, that it is a wonder they are not drowned in them : looke at David, looke at Salomon; the one for religion, the other for wisedome in politicall administration, altogether peercles; yet so forceable were the waves of pleasure breaking on them, that they were both overwhelmed. Can wee wonder at it? Doe not drops in comparison of their meanes often times so affeet, that we are ensnared, and the best hath much adoe to walke upright . How doe your little states possesse you the sparkles of that glory affect you, the Sunne whereof is with them ? I meane pleasures entice us, where they are in a world of them. Silver and gold as flones; delights as diet, oyntments, they enjoy, it is infinite to reckon them.

4 Consider how Sathans malice is bent against Princes; for hee is in Court no lesse then in countrey. We reade how hee stood at the right hand of Iehoshuah the Zaca. 3. 1. high Priest to resist him. If he be at the hand of the Priest

Q3

and

and the minister, how much more is he standing to resist the King; who is the soule of Ecclesiasticall and temporall estate; with whom wee fall or stand; and therefore we may see, when Satan would set himselfe against Israell, hee besets Devid and mooves him to doe that which was displeasing in Gods eye, that so there might be made way for judgment.

Wherefore to make use of this to our selves.

We must accuse our selves of neglect of our duty. It is not, the Lord blesse your Majesty, when he passet by, that is all G o prequireth; It is uncessantly to recommend him to the protection of the Almighty, and by the prayer of faith to labour it with G o p in his behalfe: whereas wee should have this daily in our eyes, how many of us, unlesse at a start, or some publique solemnity, never think on our Princes in this way, to make our lips the dayly remembrancers of their welfare temporall and spirituall, at the throne of grace.

V/02.

Wee must all stirre up our selves to call on G o D: what cause have we to traverse the affistance and prefervation of our Prince with the Lord ? how should it mooveus to thinke of the manifold incombrances with which hee is taken up, the burdensome affaires with which hee is charged? what with these cursed papilts: how should it make us labour with G o p ? wee know the death of his anounted is rated most pretious. When we are halfe choaked with little matters, how should it moove us to labour for him, when Sathan is armed against him, as us all; but Princes more especially. How thould wee flyto Go o to make head of his good Angels who may preserve him, that his stoole may not trip with the lightest inconvenience, or assayle him? It is not (my beloved) ringing of Bells, nor bonefires (though where

where these outward testifications come from thezbundance of fanctified hearts, they are not to bee condemned) nor feutrility, torch-bearings, nor any fuch confused hoddiloes that can helpe a King; It is the prayer of faith; which let me intreate you to frequent, that hee may bee long continued, and you may be comforted when he is renowned.

And all in authority ] Observe hence : That not the Doct. 23 King onely, but all inferior magistrates from him, must bave the belpe of our Prayers : thefe in their degree : thus honour is due as rothe other; pray for all in authority; fuch as are under the Prince, executing power conveyed from him, all of them must be remembered to God, from the high Chancellor to the Headborough or Constable. Wee owe not duty of reverence and love to Princes onely, as if homage done to him, wee might use others at our pleasure; but as Saint Peter teacheth, Submit ! Pet. 31 your Selvesto all manner of ordinance belonging to men for 13,14 the Lords fake, whether to the King as supreame, or unto governours as unto those that are fent of bim, for the punishing of evill doers , and for the prayse of them that doe well. Curse not the King in thy thoughts, nor the rich in thy bed-cham. ber. In which text the Holy Ghost doth not onely teach negatively, that duty is not to be shaken offeither to King or great personages, but doth (as precepts must be confired) include this affirmative, that wee are to reverence and honour both the one and the other. Now to bleffe God for them, to helpe them with prayer, is not the least part of the honour which wee owe unto them.

The reason is evident.

Because as the highest power, so these secondary are Reas. Let over us of God for our good, that every power is of

God,

Ged, the power of magistrates next cited is of him for our good : Seeing then that all in authority are fet over us by the Lord; it behooveth us to acknowledge them, and bee ready in the Loa D to discharge all duty by them.

V/c.

This therfore doth teach many who too unreverently thinke and speake often of some in authority, say that they are not persons answerable, yet their magistracy where they are should bee sufficient to restraine us from contempt, and perswade us to reverence, leaving that to fome greater power to call them to account of his pleafure. And both these duties doe teach us to descrie that rotten flander which is fastened on the Christian profession, viz. that it is factious, rebellious against magistracy; thus CHRIST, thus Saint Paul: whereas our religion teacheth us even if they were heathens. that the Lord doth make to harbour us, to pray for their prosperity, yea for Kings though persecutors, to fend up prayers to him, yea and not neglect the leaft authority, from the Prince to the Constable.

Doll. 3. That wee may live a peaceable and quiet life ] Obferve hence : Who it is that God ufeth as his instrument for our peace and prosperity, it is the King; pray for him that in his preservation wee may leade peaceable and quick lives: All our tranquillity, all our prosperity, our wealth, our conveniences, that wee fit in our Chambers, every one keeping in peace under his own Vine and figge-tree, all this is by the King, he being the inftrument whereby the Loa b dotheffect it; as by the Physician Go healeth and giveth recovery, as by the ministery hee faveth, fo by the Prince hee doth reach us this outward felicity: This the Scripture plentifully confirmeth. Looke 2 Sam-1.24. Where David biddeththem, weepe

for

for Saul yee daughters of Ifraell; who clothed you in scarlet, withother delights, who put on ornaments of goldupon your apparell. Wherein is layd downe thus much, that God by Princes doth furnish us with all outward contentment, that we by them hold our Chambers, our houfes, our fost attyre, our liberties, our Christian delights whatfoever : So P : A L M E 144. verfe 10, 11, and fo downeward, that on the preservation of the Prince this doth follow; the flourishing of our Children, the plenty of our store, the fruitfull encrease of our Cattell, the most calme condition, which is without vielence, rushing in, or going forth, or clamor in our streetes. So in Pfalme 72.3, 4, 7. By the Kings righteous regiment, the Mountaines bring forth peace to the people, and the little hills : Hee shall judge the poore of the people, Hee shall fave the children of the needy, and shall breake in peeces the oppressor : in His dayes shall the righteons flourish, and abundance of peace so long as the Sunne and Moone endureth: teaching us fo much as is here noted, that G o p by them doth give unto us a peaceable and prosperous life: thereforethey are called the Shepheards of the people, because they are Go o s instruments by whom wee are fedde and governed: called the Shield of the earth, because by them, as with a Shield wee are covered from the violence of the enemy; called Fathers, as in the fifth Commandement: because G o D by them doth provide for you, nursing Fathers to the Church, called the breath of our nostrells, Lamentations. 4. because wee breath freely thorow them. which titles and others such like, it is sufficiently confirmed, that Kings are Go D s instruments, by whom all our peace and prosperity are maintayned. By the contrary it may be cleered sufficiently; how probably might .

V/e.

might wee have reckoned, that with the death of our Soveraigne Lady Queene E 1 12 A E E TH, our peace was experted? What feare of the enemy abroad, of the vagrant male content at home, how many wayes was our peaceable condition subject to alteration, if God had not provided better things for us though most

undeferving:

So then feeing Kings are instruments under Gobby whom all our prosperity is mainteyned, let ushence recount and acknowledge the wonderfull benefit of God unto us in this, that he fetleth the diadem on the head of a true Father, that giveth us a King of righteous judg-This day the Lo R.D maketh you a new patent of the peaceable possession of your lands, of the quiet enjoying of your flocks, and doth leafe out unto you againe your houses; hee tells you your children shall like plants grow up before you, hee bids you not feare the drumme, the enfigne, or any clamor in our ftreets : Kings being they by whom G o'D reacheth us peace and prosperity; in giving us such a King, all these things are bestowed upon us. O (my beloved) your eyes are briefe here, fresh in these benefits; though when we tell you of CHRIST the King in whom wee fleepe fecurely, though here you are dead for want of the eye of faith, which is the evidence of things not feene, yet let these bleffings, though inferior, wherein your senses are so lively, call you to repentance. Doe but bethinke with your felves ferioufly, if we had but continued without a King, that every one might have done what pleased him (for that is the spirit of Manichees) in stead of peaceable enjoying the fruites of the earth, any might have gathered where he fowed not, or enviously made havocke of your revenewes: in stead of contract

contract, they might have carved themselves of your commodities: say, that in stead of possession, your moneyes and plate, both sustenance and life should bee beteaved; if we should see desolation imminent over posterity, for whose advancement wee cast diligently, whose heart would not have beene broken? whose eyes would not have gushed out, who would not have groaned and accused himselfe of his security, as a procuring cause of these heavy judgments? But that God who loveth not chiding, layes the rod aside, wooes you with blessings; let it cause you to turne to him, you that have long whored from him with pleasures and profits and your sinfull minds, the wisedome of which is enmity against him.

Seeing Kings are the instruments whereby peace and Vse 2. prosperity is granted, as you love your wives and children, lands, goods, houses, pray for the welfare of your

King, for his peace is your peace.

Marke laftly : Wherein our peace and profperity must bee Doct 4. bestowed, or what we must joyne with our prosperous condition, a godly, and vertuous conversation. This the Holy GHOST teacheth when he faith, that this quiet and peaceable life must be passed in all godlinesse and honefly: the Lord giveth us not by Kings fuch outward prerogatives that wee should abuse them to wantonnesse, wallowing like fwinc in the filth of our hearts; but that we should in faith, feare, repentance, thankefulnesse, and in all obedience serve his Majesty; and for love of him, doe all that is equall to all, which is comely and fober to our felves: This the Lord hath always required, whose priviledge it is to dispose as well of rest as labour. Deut. 6. 10. It shall bee when the Lord thy God shall have brought thee into the land which hee fware unto thy Fathers, to Abraham,

Víc.

In Cities, which thou buildedst not, and honses full of all good things which thou buildedst not, and honses full of all good things which thou filledst not: What was then to be done? It followeth; that they should not kick the beele against the Lord, but feare and serve the Lord thy God, and shall sweare by his Name: then the Lord would have us most carefull against, and diligent in good, when to the fruition of such things as his meere mercy hath prepared sthus likewise were the Primitive Church in the Acts of the Apostles; Then had the Churches rest, and grew up and multiplyed, in the feare God, and the comforts of the Holy Ghost.

Now to make use of it.

It letteth us see the straying of the World; and how unworthy we walke the bleffed priviledges of that peace and plenty we enjoy; what doe the most look after but rayling of fumptuous buildings, to fet up names and noble families, gorgeous tricking and trimming of our felves : a time of peace turning to a whoring with pleafures and profits; in stead of passing these dayes in godlinesse, we passe and spend them in worldlinesse. I know you thinke it hard thus to charge you; but come to the tryall: What is godlinesse ! Is it to hate some grosse facts : Is it to fay, fuch a one is a meere natural man, a very Nabal ? Is it to pray coldly and forrily at fet times ? No (beloved) that you follow with your heart, follow it as your treasure; where the heart loveth, there it dwelleth. If the heart bee fet on the kingdome and feeking holinesseand righteousnesse, these things would hang like clouds in your eyes, these would swimme above all your actions, these would make you ejaculate many a mentall prayer to God, even as you goe in the ftreetes; these would cause you to digge for them as for filver,

filver, fearch for them as for hid treasures; these would make you feare how to acquaint your selves in your dealings with such as are meerely carnall, knowing it is hard to treade on hot embers and escape burning; if these things were in your hearts, they would rise with us, be at board with us, and goe to bed with us. Now when after your hands are washed, and prayer done, the heart and these things shake hands till night againe; when you have no feare of defiling your selves by any, when your words show nothing less then your heart is taken up with the pearle of the Gospell, Christ less his righteousnesse and holinesse; I would know how to justisse you for godly men: but I professe till I see other fruites, I can reckon you as you are.

FINIS.

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and the second



# THE DOCTRINES CONTAINED IN THIS COMMENTARY.

Hat preaching of the Word maketh men Fathers.

not who shall show us good things carnall, but spiritualt.

3 That salutation by word or gesture, is a thing be-

4 . That all salvation is of mercy.

5 That even the Saints have need of Peace.

7 Calling is a companion and figne of being faved.

8 All that are truely called are made Holy.

9 We are not called for our workes.

10 God's call is unrefistable.

II He that beleeveth in Go D, muft know Go D.

12 That every man is bound to settle the state of his foule.

13 The way to make our soule safe, is to give it to GOD ...

14 God bath an especiall providence.

15 Through God's gracious will and power, our falvation is out of doubt.

16 What

#### The Doctrines.

- 16 What is the ground of security, this persuasion, that God will keepons to fait action.
- 17 It is good to have a fet forme of Doctrine.
- 18 The forme muft bedf wholefant words.
- 19 This forme muft be taken out of the Scripture.
- 20 What all preaching is about, viz. faith and love.
- ly of faith.
- 22 That many leave their Rastours in their troubles, and fall off.
- 23 Men harmefull to others; detected once to be fo, may be openly reproved.
- 24 The course of inconstant love in such as are not grounded in religion.
- 25 The best may come to need.
- 26 God at need sendeth relievers.
- 27 How rare good examples are, get to bee followed, though rare.
- 28 Enemies persecute under the name of Christians.
- 29 The patterne of a faithfull friend and trac convert.
- 30 The duty of thankfulneffe.
- 31 Whence it is, that mercifull men profper.
- 32 The recompence of reward is not prefent.
- 33 We may looke for a reward.
- 34 Allhave need of mercy.
- 35 The mercifull finde mercy.
- 36 A whole houshold findeth good for a good governours sake.
- 37 A whole house cursed for the governours sake, with temporall and spirituall punishments.
- 38 Corporations bleffed for good housholds.



#### A

## COMMENTARY PON DIVERS VERSES

of the first Chapter of the second Epistle of Saint Paul to Timothy,

#### 2 Tim. I. Verse 2.

To TIMOTHY my dearely beloved fonne: grace, mercy and peace from Ged the Father, and CHRIST I BSUS OUT LORD.



OTIMOTHY my beloved sonne Obs. obs. That preaching of the Word maketh men

Fathers: PAUL, if he begot not Timothy ministerially, yet was at least a foster
father to him. The Pope challengeth Fa-

therhood, and his creatures that are Priests, ghostly fathers, but they beget children to themselves, not of a right seed, nor beleeving on God, but on the Church, on the Pope.

My beloved sonne ] Obs. That grace hathits force in making as love those begotten spiritually; as nature doth make us love fuch as are begotten carnally; like will lovelike: the living love the living, fly from the dead, andthough sometime most deare, yet when dead, we haften to bury them out of fight: So in the life of grace, fuch as love not after the fpirit, they love not fpiritually.

Orace wharit is : the order and time, his before all other, for even Mercy floweth hence as from the fountaine to Timothy. Even converted ones have need of grace, grace in the beginning, middle, ending, Observe Obs. 2. hence in generall, What true Christian love wishesh above all, not who shall shew us good things carnall, but spirit

twall.

Salutations by word or gesture is athing behovefull; Ic-065.3. fhewes our love, winnes us love from others, helpes others with the things wished. Many either wish nothing but worldly matters, or their mouthes are full of

curling. Some are ashamed of such holinesse.

Mercy ] Obs. Allour salvation is of mercy, Rom. 9. 06.4. I will have mercy on whom I will have mercy. All have need of grace and mercy. My grace is sufficient for thee. We are many wayes still miserable; we want forgivenesse, strength, protection in things outward and inward. But because some abuse this doctrine (for they cannot heare mercy named, but they prefume) being like fuch grounds as are dust in summer, dirt in winter, judgement makes them despaire, mercy presume; therefore it is fit to know whom God sheweth mercy to. 2. How wee may know we have received mercy.

I God sheweth mercy to such as are in CHRIST, as are made new creatures, and keepe His Commandements. It is one thing to tell you for whom God hath

mercy

mercy in His purpose, for this is knowned Go b only, and such to whom He revealeth it. Another thing to tell you to whom Go a actually sheweth mercy; for by nature wee are children of wrath, and while we lye in our spiritual death, beggary spiritual, in the hands of all our enemies, as gracelessemen doe; there is no mercie come actually to them as yet, their state is for the present taking as damnable.

2 But who hath mercy? Answ. He that is afraid to offend God. Psal. 130. 4, There is mercy with thee that then mayest be feared: by confessing it to God's praise. I Tim. 1. 15. I was a persecutour, a blass hence; but I was received to mercy, &cc. By confirming the brethren, Psal. 5 1. 12, 13. Peter, when thou are conversed, strengthen

she breshren.

The use of G o b's mercy is to comfort us, to make us have conscience of our owne and others misery: For as we goe downe in the feeling of that, we make way to be exalted. Mercy must needs be free, the cause of it is grace: For if we love not a man, we will not pity him. The object of it is misery.

Peace The thing is tranquillity with GoD, and all things through Him; the order through grace and mercie: for that Peace which hath not this rife is counterfeit: Observe hence, That even the Saints have need of Peace, both continuance of that they have, and increase: The Peace of Iustification, of Sanctification of our outward condition.

They are reconciled.

Object.

I, but they finde the sweet feeling of this often eclip- Answ. fed and overcast.

Their Peace none can take away.

Object.

None can take away their fundamental prime peace, Anfine

# 3

which

which is Go D's being reconciled as a Father to them ? but their fecondary peace which floweth from the light of His well pleased countenance, this varieth: As a childe may know his father as a father ftil, and yet have tittle peace while his loving countenance threateneth a forme. Befides, our enemies relifting us; our defects, and our reliques of corruption may make us be much troubled and disquieted, though wee know our prime peace with Goo in CHRIST remaines fafe enough.

06%.

No true Reace but what is grounded in grace and mergrice : Such Peace is flupidity, they feele not their grice : Such Peace as a poore difeased man hath in fleepe: Such peace as a condemned malefactour hath, while he forgetteth himielic in company, play, teafting, sicel Gon's mercy is a comfort consolor

This letteth us fee how we may know our peace to be found, when it is not grounded on outward things. on not feeling mifery. Some will fay, Oh their consciences are quiet. I, buthave they beene disquiered, and found mercy from Go p to quiet them elfe thou art wrong. Wherefore, consider of your owne estate, and examine your peace, that if you finde it to be true, and found, your thankes may bee redoubled for fo great a benefit which others want, which paffeth understanding, that if otherwise it prove deceitfull, you may make fure worke, and fet it right, while the day of grace is continued to you. The Divell circumventeth many by nothing more than by lulling them afleepe in such a rest as will prove a restlesse smart. A man may have peace from not stirring and moving his corruptions Disease not sinne, and you shall feele little of it. Againe, many feele not diseasement, because they doe not taske themthemselves about good duties, as in exercising their faith, renewing their thankfulness, infliambling their hears under their daily wants. No wonder weeds at ease, while wee fer no hand to these workes. There aking timbe hath ease while it resteth. A man with twentie sicknesses, well askepe feeleth nothing. Wherefore enter into your owne hearts, and examine upon what ground it is you goe on at ease from day to day. Is to because you see that Go o in C n a 1 s T hath absolved you from the guilt of all your sinne? Because you feele the power of sin broken, that it cannot prevaile against you ask hath heretofore? That Go o hath now opened your eyes to see His gracious unchangeable good will towards you for ever? Then have you good ground of being at ease within your selves.

ther by adoption. God then will accept us and our weak endevours, will protect us, and will provide for us. If He be our Father, we must honour Him, Mal. 1.6. We come with reverence before earthly Princes, and in all our gestures expresse it: how much more must this be in us, when we have to deale with the living God? Againe, it is a ground of hope; and to come boldly to Him: How considertly doe children come to their parents? Finally, we must trust in His care for us: and submit to His correction. Hebr. 2. We have had the fathers of our slight to give us correction, and submit to them; shall wee not much more be in subjection to the Father of spirits, that we may live?

And from Issue Christ The Papists give to Christ in the matter of salvation too little: ascribing to free-wil, works, Saints, Angels, satisfactions, indulgences, Masses, what not; and thus they seece the worke of salvation.

VIC.

our Lord D He is Lord as God, by God, as Mediatour by Redemption of His Church. Ifrael and their first borne were Lords, when they were redeemed out of Ægypt by Him. 2 By mariage head of the Church. 3 By birth-right the first-borne is Lord in the family. 4. By title of donation; Iohn 10. God hath given us to Him.

To teach us what God will doe to us, and what dutie we owe to Him; if He be our Lord, He will protect us. He will furnish us with all things lawfull. If we be all His servants, then we must shew duty to Him, and one to another. We must feare Him, obey Him, trust under the shadow of His wing. To one another we must not be tyrannicall, they are our fellow servants.

Wee must not judge of them, Rom. 14.4. Wee must not give Lawes binding their consciences; this were to put CHRIST out of office: We must not weare the Divels livery and serve Him. Wee must obey others, but in God. We must not give divine honour one to another: I am thy fellow servant, why does thou worship

mee:

2 TIM.



The rest of the street of

### 2 T 1 M. Chap. 1. Verse 9.

Who hath saved us, and called us with an holy calling is not according to our workes, but according to his owne purpose and grace, which was given us in CHRIST IESUS, before the world began.

HE words containe a description of mans salvation: set out, I. By the principall efficient God the Father, and that in a double act of His, Who bath saved we and called we amplified by the causes, negatively, Not according to our workes: affirmatively, but according to His owne purpose and grace: 2. By the impulsive moving cause, I as us Christ.

3. By the time, Before the world began.

Saved us and called us Observ. Calling is a companion and signe of being saved: It is the gate of salvation. God saveth none but whom He calleth. For He saveth none who doe not embrace the Covenant on which He promiseth, which is believing. Againe, He saveth not man without man, giveth him no benefit which He maketh him not willingly to receive. He putteth goodnesse on all creatures unreasonable, not expecting consent of will.

This discovers their folly who thinke of being saved, vie to though no change is in them; but peremptorily conclude, If they shall be saved, they shall, let them live as they will. But whom God hath elected, it is not said R 4 presently, 2

3

presently, He hath glorified them, but He hath justified and called and foglorifierhehem.

d called and log loribeth them.
Others that thinke men may be laved without knowing of CHRIST; But without the revelation effectuall of CHRIST, no falvation in inen of yeares.

Whencowe may know that we are faved, viz. If we are called ; till we can fay we are called, wee cannot fay that we are fived; not that it is a pure argument of the future time, but it is fure for the prefent the is not calleds but the wrath of God abiderh on him.

To know then that we are called : Calling is to be

confidered in a three-fold distinction.

From the meanes, as the booke of the Creature. which calleth us to know God as a Creator, but both fides read of this booke, will not make us know Him a Redeement that lesson is not in it. But by His Word and Spirit: for as man bath body and foule; So there is the outward calling of the Word, and inward of the Spirit to his foule and spirit,

2 Persons distinguish it, men in this orthat office, of this onthat Nation; thus the lewes; Sant; Indas called.

In regard of efficacie effectuall, when the Word and Spirit meet joyntly in the heart, and draw it on effectually, when otherwise the flesh is rebellious to the Spirit. Now to define it, this it is, Calling is a flare of grace, in which we are so called from sinne and mifery, to grace and glory by the Word and Spirit, that we come unto Ged, giving Him an answer to it.

1 A state of grace; if the naturall estate served, what

needed calling :

2. Called from fin and mifery; when we have fenfe of finne and milery, and feeke to be healed, and finde that there is a change wrought in us from that we have

beene,

beene, then we may fay we are called. But who foever cannot fay he is altered from that her naturally was, is no changeling, here is not called. Yet in those callings which are neither violent, nor come not after continued neglect in heavenly things, and carelesnesse of meanes, it is otherwise. For that which commeth with violence, or hath evident alteration, is discernable, As when one of having beene long carelesse, and not seeking any thing of these things, commeth to discerne of other matters, and findes that he found not: But such as have from tender yeares drunke in some admonitions, doe receive this worke so successively, that they cannot tell where it begun, hough when they began to come more neerely to God, and walk more carefully than they had done, this they knew.

By the Word Other words of men breed some kinde of affection and civil vertues; but the Word of Ged

breedeth true holinesse onely.

And Spirit] For hee must feele power, the Word effectuall in him that is called by it; as it was said of the Thessalonians, The received it not as the word of man, but as it is indeed, the Word of the living God. Matthew a Publican followed the call of C H R I S T; a Spirit went with the Word, so as he gave an answer to it: For he that is effectually called to believe, saith, Lord I believe, helpe my unbeleese: being called to doe, he saith, Speake Lord, for thy servant heareth. Thus then we may know whether we be called; if there be a change, if God's Spirit in the Word hath wrought, if our hearts have answered the call of God. But such as have no change here, but are still the same; such as can bee without the Word, what they have, they have otherwise attained: such as never from their hearts obey,

and defire to doe that they heare, are not called.

With an holy calling Holy, for 1. God that calleth us is holy: 2. His Wordholy. 3. It maketh them holy. 4. It calleth them to holy Communion with God, Christ, Saints, Angels, the spirits of just and sanctified men in earth. It doth separate them as set apart to God, and so maketh them holy; the first fruits from the masse of the world.

Observe then; All that are truely called, are made boly.

They are not called for holinesse, nor faved for workes.

The Papists slander us, as if we opened a gap to unholinesse; but wee reach that all must have it, and that none

can fee Go without it.

We must therefore labour to the worke, for the price of the high calling. It maketh us liker to God than any other graces. Parents love those best who are most like them. It maketh us set our selves apart to God; therefore to prophane our selves, what a sin is it? who could abide him that should use the Communion Cup as an Vrinall?

object. I, but it is nicenesse, and pride to bee so precise and holy; what would you have men to bee Saints

here :

Anfw. Those that will live with unholy ones, and make a scoffe of holinesse, shall how with the unholy in hell.

Many are to be rebuked who thinke they are called, yet have no holinesse: in the Church Saints all, in the weeke divels. Such as live civilly, but are not come to this holinesse, which is a grace inclining us to walke in all things before or with Gob, worthy of Him; or inclining us in all things to sanctifie Gob's Name.

our workes. 1. We prove it. 2. Shew the adversaries

## Second Epift. to TIMOTHIE, Chap. 1. Ver. 9. 363

of it. 3. Set downe cautions. Our outward calling is not of merit, but of grace; much more our inward: God bath not so done to every nation. And His outward calling of Israel was out of His meere pleasure; for they were stiffe-necked above others.

The reason why we cannot deserve our inward cal- Reason; ling, is, because we want the life of GoD, by which such actions are performed, as are pleasing to GoD: we are not onely thus, but wee have enmity in judgement,

and malignancie of will.

The enemies of Go D's grace, are Papists; who make a man have some reliques of strength, whereby being excited, and presented, and shewed a fit object, hee can turne to Go D. But what were it to come to a blinde man and shew him the Sunne, and tell him of it evil he hathanew sight given him, all is vaine: So here needeth a creating renewing grace; for a more excellent and supernatural act must have a principle correspondent; therefore on bare nature we cannot ground grace.

But if we can doe nothing for which we may be fur- object. thered in our calling, why should we heare the Word,

pray, reade : de.

Because these things are good, such as God requireth, Answ. which wee must not leave off, because we cannot doe them pleasingly, but labour to attain the right manner,

That we may not set our selves surther off salvation, which we may, though we cannot doe that which
may helpe forward our callings. It is for lorne desperate
folly, when we are in some degree of evill, to thinke the
Crow can bee no blacker than her wing, and throw
downe our selves deeper into mischiefe: Though as we
doe use them, these prepare us not, yet as God doth use
them, they doe prepare us: as when one striketh a knife
into

into his lungs God may fo guide it, as to heale an impo-Stome. A man taking dianke intemperately and finhing! God may heate a fickneffe by it: Men, or : Some are & penly wicked: 2. Some civill, but not in thew religious: 3. Some externally religious, but feele no power of it, are not affected inwardly. 4. Some have motions, as Balaum, and the Hony ground, but wither away to nothing. The first fort and fecond, especially when conceits of God's mercy, and their owne righteoulnesse joyne withall, are out of those meanes by which God ordinarily prepareth, not the third and fourth: though the external actions and ineffectuall motions, as they come from them are fins, not deferving any thing; yet as God intendeth them, they are furtherances. Augustine a Manichee, God had grace for him : 1. He moved him to heare Ambrofe, an eloquent man. 2. To wish better company, and that he could leave his finne. 3. Heat a time, when his heart earnestly cried, by guiding him to the thirteenth to the Rom. v. 14. Put yee on the Lond Ta la sus, &cc. fully convertedul anach ana and hand

object. But if we cannot further ourselves, then the prophanest beaft is as neere God as the justest Church-man unconverted.

No neerer for kinde, but neerer in regard he is not fo farre removed in this kinde. A man new having fent out his spirit, and one stinking in the grave the one may be faid neerer to life than another, in regard he is not entered the degrees of corruption, in which the other lyeth, and yet the one can no more helpe himselfe to life than the other. So a Fox and an Affe, the one may be faid neerer to reason than the other; because in degree of unreasonablenesse he is not so much removed: yet in kinde they are both one, and can doe nothing which might Cafe

might change their kinde. They are said neerer respectively, in regard of other sinners more remote, not that absolutely they are neerer, as an Ape may be said com-

paratively to be reasonable.

This doctrine ferveth 1. For Confutation. 2. For Vfe 1. Consolation. If we are called of God out of His free grace, without any defert of our owne; then there can be no reliques of holineffe, no workes of ours that can concurre hereunto, to our justification: for if of grace, then not of workes, elfe grace should be no grace: thefetwo being so appointed, as, like fire and water they expel' each the other; Nullo modo gratia, mifi omni modo gratuita: For this cause, marke how the Apostle joyneth freenesse or franknesse with grace, freely by His grace, Rom. 3. 24. the word degray, is very emphaticall, and it is specially taken up in these three cases. 1. When one doth a thing without cause rashly or lightly, but this sense is not here pertinent. 2. When one doth a thing without hope of least profit. 3. When one doth any thing, as we speake, undeservedly, nothing being, which might move him thereunto, but much which might perfwade with him to the contrary, this is the fense here to be followed; For when nothing was in us which might procureit, nay, which might exasperate the Lon pagainst us, (for we by nature are His enemies) then He faved us freely of His grace.

This doctrine may comfort us: if it depended on our Vse 2. worthinesse, on our endevours, on our holinesse, now we could doe nothing but despaire; but seeing it is not in him that willeth, nor in him that runneth, but in God that hath mercy, Rom. 9. 16. let none of us put away or judge our selves unworthy this grace reveiled; especially seeing it hath appeared to all, noble, base,

high,

high, low, rich, poore, learned, or unlearned, Iew or Gentile.

V/ez.

Learne hence to abandon all our owne workes, counting our best deeds as menstruous garments, reckoning al as drosse and dung to win Christ, that is, to be found in Him, not having our own righteousnesse, but that which is through faith in CHRIST. To bring our workes to concurre with GoD's free grace in saving us, were as foolish, as to helpe the shining of the Sun with the light of some small candle, or to bring a drop of muddy water to a cleare cristall ocean.

According to his owne purpose Purpose must here be put for predestination, or purpose that we might obtain salvation through C H R I S T. Let us not then rest in an outward calling: what was Indas better for his cal-

ling to the office of an Apostle?

2 Marke whence the difference of calling commeth, from Go D's purpose: Hence Lydia was converted, when others remained hardened. Alls 13.48. As many as were ordained to life, believed. It is not from mans use of his owne liberty and freedome of will. Yet this must not make us carelesse through despaire, nor quench our dutiful respect to GoD, but rather encrease it, that we may more and more evidence this purpose of GoD to our selves by a sanctified conversation.

3 That God's calling is sure and permanent: God's purpose shall stand: Rom. 11.29. The gifts and calling of God are without repentance. Whom once Hee loveth, Hee loveth to the end: and the foundation of God stands

fure, 2 Tim. 1.18.

Vse.

This letteth us fee the certainty of our falvation? Canno man or woman fall away when once they are effectually called? Why, are they not weake, and have many

many corruptions and infirmities abiding in them? True, but the question is not what we are, but what Go D is; Is He weake, or can Hee grow weary ? So that all our fafety stands in G o n's everlasting purpose, not in our power. Were we the keepers of our owne estate, wee thould soone make forfeiture of it, as Adam did: thereforethe Lon b hath dealt marvelloufly gracious with us, that Hee Himfelfe will be the keeper of it; which whileft it is fo, the comparison must not be betweene us and Satan: But all the Question is who hath most power, Go p or the Divell? whether Go p hath not as much love to fave us, as the Divell hath malice to destroy us ? whether if God fay, this man I appont to be an heire of Heaven, all the power and policie of hell and darknesse, shall never be able to disappoint Him of His purpose ! Ich. 10.28: 2 Tim. 1.12.

That God's call is unresistable: So many as are taught, obs. 4. come: It is not a knowing, but an opening, creating, over-mastering grace which overcommeth mans malicious aversenesse, and maketh him willing. Not that God doth force the will, but by an habite of grace maketh it willing, and by light in the understanding maketh it determine it selfe in following Him. A man receiveth grace voluntate concomitante sive ascedente potins qu'àm prasedente. Otherwise God is not cause of a mans turning, so properly as himselfe. 2. No man would ever be converted. The greatnesse of this power may be gathered from that it worketh. It must move us to

magnifie God.

Now if wee would know if we are called; wee must goe to the lowest step: Am I sanctified; then justified, then called according to purpose. 2 Pet. 1.10. Give all diligence to make your calling and election sure. Rom. 8.28.

All things shall worke together for the best to them that love God and are called of His purpose.



## 2 T 1 M. Chap. 1. Verse 12.

I know whom I have believed, and I am perswaded that he is able to keepe that which I have committed unto him against that day.

Obs. 1. Know Obs. He that beleeveth in God, must know God, His Nature, Truth, Mercy in His gracious promifes through C H R I S T. 2. He must trust in Him, Psal. 9. 10. 3. He must get experimental knowledge, marking what God doth with him in things eternall: what in others: In temporall, by marking what God hath done by him, what by others. Hence Saints should communicate their knowledge, as David; Come, I will tell you what God hath done for my soule: for it is a schoole-massiter to others: a comfort and an encouragement to others that shall heare of it.

That which I have committed to him: I that is, my salobs. 2. vation. Obs. That every man is bound to settle the state
of his soule. What is it to gaine the world, and lose a mans
soule? A Christian, if his soules matters be not cleare,
will not think himselfe blessed, though he were a King.
David said not, Blessed is hee who is a King; but whose
iniquities are forgiven, whose sinne is covered: Blessed is
the man whom thou choosest. Men make all sure in this
world against every mans claime, in their outward
estate,

effate, but are here careleffe. Many are like Achitophel. that ordered all his house, then hanged himselfe forgot his foule.

Secondly note; The way to make our foule fafe, is to give obf. it to God tokeepe ; it is never fafe in our owne hands: if we had Adams grace, it would not be fafe: Sin and the Divell would robus of it. God neither flumbereth nor fleepeth. No wisdome nor strength is any thing against Ged, that is without all gun-thot that is kept with Him.

Let us therefore religne our felves wholly to God, V[c. feeke shelter under His wing against all the malice and

power of divels and men.

But by what meanes may we be brought to it? By confidering the dangers wee lye wide open unto; Anf. 1. the world is a spread net : our owne hearts dangerous : spirituall wickednesses mighty: this well chewed, will

make us fly out to God for protection.

Prayer: i Theff. 5.23. Now the very God of Peace fan Etificyou, and I pray God your whole fpirit, and fonle, and bodie be preserved blamelesse, unto the comming of our Lon D

I B sus CHRIST, who is faithfull to doe it.

By acquainting our felves to trust Him with leffer matters, with our successe, with wife and children, with revenge, recompense, hearing us in Prayer: giving to the poore in His Name. Some fay the world is hard; if we stand on small matters, we shall not live: Somethink how shall we be provided for in mariage : we have nothing. Why, doubt not, neither distrust His providence, God will provide a Ruth, a Boaz. Some againe will by use money help their orphanes, not trusting on Him that is God of widowes and orphans. How shall we trust Him in great things, who doe not in leffer? If God have given thee a kingdom, will He not give thee a law? The fame faith

faith that believeth greater promiles. Beleeveth those lesser promises. Again, these lesser believed, are a good introduction to give further credit. Give us our daily bread, before forgive us our tespanes.

We must keep off from the world, committour selves to God in well doing; for it is not easie for a man that alienateth his soule to pleasures, profits, pride, to come on the sudden, and give it up to God. And when we are spotted, we must renew the washing of our fordes. 12th.

1. 27. keeping our selves an potten of the world.

The time, morning, evening, noone, night, ordinary, extraordinary, doubtfull times, fines of temptation, in

time of death; Many put it off off death only

He is able to keepe ] Gods power is double, abfolute, or actuall, joyned with His will: This was S. Pauls ground why he would commit himselfe to God, upon a three-fold consideration. T. Prom His title of Creator, Father. 2. His Promises. 3. From that He hath alreadic done in CHR 13. T.

Men are impotent, because they want strength, matter, or finde top great opposition. God in none of these is straited. Observe hence, That God hath an especiall providence; If over the haires of our head, much more over our soules. We must build on this power; and to that end observe His works in others so powerfull, and in our selves, in working faith, saving us against Sin, Satan, the world: We believe Him to be the Father almighty; this maketh the resurrection from the dead, and every thing believed. Power belongeth to God, Psal. 62.11. This Power is beyond allimits, it is called an exceeding greatness of Power. Helgates cannot prevaile against this God.

But many have miscarried, their bodies burnt, goods spoiled, names blemished, &c.

το τώς Cαλλον μέγκθ Τῆς δυνάμεως.

Ephe. 1 19. Object.

As

As gaine is losse sometimes, so these: All are their Answ.
gaines in present riches spirituall, in future recompence.
So farre as outward things make with salvation, as the
crosse is to be excepted. Weeknow he can deliver us,
but whether he will or no, we will trust him, Esay 49.5.
Now to shew how this doctrine of Power is abused:

When it is made a ground of working this or that whereof there is no testimony that Gop willeth, as in

the Sacrament.

When it is made the object of justifying faith: Because Abraham and S. Paul are said to stay themselves up with this consideration. Answ. Historical staith must be distinguished from faith as justifying: Faith justifying believeth on the power; not as it justifieth, but as it upholdesh it selfe against that which doth interrupt it. The fountaine of this prrout is that they consider of faith as a worke, not a thing apprehensive of that which is the true matter of our righteousnesse.

3 Men that will upon plea of Go n's power, cast

away care of meanes.

4 Men who using all good courses, yet doubt whe

ther things can be mended with them.

The fourth thing to be noted: That through God's gracious will and power our subvation is out of doubt: I. In it selfe. 2. In regard of our feeling and experience. As a young heires lands are sure, but he often knoweth not any thing towards him. I. God is stronger than all. 2. Our salvation is kept in heaven. 3. It is held of us by faith. I, but we are not sure. Answ. We eare kept to salvation by God's power, I Pet. 1.5. we then are kept sure enough. I, but we cannot know we have faith: Answ. We may, by the moving of it toward the holding of Christ, but the effects. I, but we may fall S 2 away.

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V/c.

away. As if that Go D which is strong enough to keep as against hell gates, and this world, is not ftrong enough to overcome our owne corruptions: it is His covenant; I will put my Spirit into you, and you Shall not depart from me. Two things must be marked: 1. That we may often want the fenfe; partly from the age of infancie, partly through finne, partly through temptations. 2. Wee must learne to diftinguish Security spirituall from Prefumption. Presumption is groundlesse, fruitlesse, comfortleffe in evill houres; 1. For it hath no knowledge, or it standeth on torne senses of Scripture, as dividing mercy from justice, CHRIST's falvation from His rule in fanchification; or it commeth from finfull felfelove, which maketh us ready to think the best, and hope the best of our selves: Hope to be saved as well as any. 2. It is truitleffe, levered from religious care and true love to man. 3. It is comfortleffe, for it vanisheth when the wind rifeth.

To try our felves: Many miscarry. He that standeth on its and peradventures, can be merry and follow his gaine, is a carnall man; a good man can never be quiet, if the comfort of his salvation be taken from him.

The last thing is, What is the ground of Security, this perfuasion; that God will keepe us to salvation: this breedeth patience, courage, joy in suffering, security for present, resolution for time to come.

Wherefore let us seeke to strengthen faith in Him.

Wherefore let us seeke to strengthen faith in Him. Hee hath overcome the world: All is done to our hands, we have nothing to doe but this, which should be our daily care.

2 TIM. Chap. 1. Verse 13.

Hold fast the forme of found words, which thou halk heard of me, &cc.

HE words containetwo points:

That a patterne, a forme, or fysteme of words is necessary and profitable for Minister and people.

2 That this forme and patterne must be of wholefome words

It is good to have a fet forme of doctrine. God gave Doct. I. this fumme to Adam, The feed of the woman Shall bruife the ferpents head: The ten Commandements: the propheticall Sermons abridged, Hebr. 6. 1. They hed the Principles of the doctrine of CHRIST. And the Articles of our Faith are summarily set downe in the Creed. And when Religion was reftored, new Formes Juftitutions, Catechismes were appointed in the Church.

This first warneth Timothies what they must doe, acquaint themselves betime with the body and substance of Divinity, gathering to themselves a systeme or patterne of divine truth: this they may doe, and their other studies too: want of this maketh them fall into errour before they are aware: Some novices thinke it is glorious to leape into Schooles and Fathers; but there wants the foundation; which though it be of no shew, yet it beareth up all. The best men in our age have drawne fome

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fome forme themselves, or made some drawne to their

hands, familiar to them-

For hearers, they mult have in their knowledge a forme, a fysteme of their faith to helpe their understanding; memory, to comfort them on all occasions, to evince that which is errorieous, and different of it, to heare lafely and profitably: For the want of this maketh men subject to be infected with error, and to make no proceeding in faving knowledge.

The negligence of some is here blamed, who can fav

The negligence of some is here blamed, who can say things by wrote; but understand not the heads of our doctrine; that one may make them believe any thing.

Againe, wee fee the want of such as teach not their children and servants some Catechisme, they complaine that they profit not, and can bring nothing away; and this is the reason, they know not whither to recall any thing they heare.

Such spirits are here reproved, as not having learned the summes and heads of their doctrine, will be in the clouds and points of discipline; which is to build without a foundation. Papilts have formes; much more

should Protestants.

are in themselves wholesome; such as are causes of it in others; such as are signes of it. When Religion was changed, the words were altered; Purgatory, merit, or perverted to other senses. Heretikes have had monsters of termes. The Church findeth words, but such onely as are contained in Scripture. We must therefore take heed of vaine formes, unholy termes; wee must affect such words as are wholesome, as may worke upon us, bring us to see our selves, to sty to C H R I S I, to be more conscionable: Itching cares love windie stuffe.

The

The family of Love may by their unwholesome

Now this wholesomenesseconsists in two things.

Arength, when they arespend to the standard and

a In healing, that is, if any be fore wounded with fin; then to heale them: they must be like Exekiels tree, the

fruite whereof is good for meate or medicine.

Now that our words may be wholfome, foure things

are to be taken heed of.

I That there bee no evill poyson, nor corruption in them; evil words corrupt good manners; fifth in our ordinary talke, take heede therebe no evill, but least of all when man stands in Gods stead: Looke what the man is, such is the complexion: So what foode the soulle feedes with, such is the temperature of it; if on wholesome foode, a good soule; if on unwholesome foode, an evill heart.

2 It must not bee such as much pleaseth the palate and delighteth the taste, as Sermons made much like musicke, to tickle the eares for the present, but leaves no fruite behind, but it must be good for substance.

3 They must be such as goe downe into the stomack, and yet they may not breede good bloud; and that is when the word is mingled with that which the Apostle calls the entising words of mans wisedome; as when the word is delivered in vayne oftentation and statulent humours: whereas the words of a Minister ought to bee such as the Holy Ghost speakes, in plaine evidence and demonstration of the spirit: they must conferre spirituall things with spirituall, that is, they must be full of spirit and power.

They must take heede they be not raw, frigid and S 4 undigested,

undigested, but they must have heate and vigor; for as raw meates nourish not at all, or very little: So cold words hinder nourishment. Ministers are the salt of the earth; if therefore they have loft their favour, wherewithall shall they season others ? If they bee cold, wherewith shall they heate others e and if they bee dead, how shall they quicken others? therefore Saint Paul bids Timethie stirre up the guift of Go o that is

But what positive rule will you set downe, that so

our words may be wholesome words:

Conformerhem to the rule of Gods word: the purer the word is the more wholesome; so I Pet. 2. 2. it is called the lincere milke of the Word. And it is true in Philosophie: By the same things of which we are made, we are nourished. Even the same word as it begets us, So it must nourish us Now that is pure which is plenum fui, and hath nibil alienum mingled with it ; It is as wee fay, that pure ayre, or pure water that hath nothing mingled with it : So Saint Paul in this Text biddes Timothy keepe the true patterne of wholesome words.

If wee must keepe the true patterne of wholesome Vfe I. words, then whatfoever is different from wholefome must be absterned from. And here three forts of words

are reprooved.

1 When there is a tincture of error and fallehood, those words are not found for doctrine; squint eyed words, which speake not plainly, but border upon an error; as when words leane to Popery and Atheisme: this is the meanes to bring in hereficinto a Church; as water comes into a shippe; that comes insensibly by little and little, but finkes the shippe on a fodaine; therefore

fore it is faid, that the envious man fowed tares in the night when none law him; whereas if he had fowed in the day, every one would have refifted him, or at least taken heede of him. And therefore it is a true faying. that the beginnings of herefie are bashfull : And it is good reason it should be so; for else they would doe no good; for none wil take poylon by it felfe, but when it is mixed with some meate, and a fish wil not bite at a bare hooke, but when it is bayted : if one bring a plaine peece of braffe, none will take it; but if it bee guilt and have the Kings stampe upon it, one may be deceived : So herefies come in fecretly, first with the armes, then with the legges, untill they have gotten in the whole body. All deceit comes by fimilitude, as wee fay of vertue, fape latet falfum proximitate veri. It istherefore actus prudentia, inter similia discernere; for every one cannor difcerne betwixt things that differ.

2 A focond fault is when words are not found for matter, fuch as concerne parties, for defence of ulury, unjuftice. de. We must take heede we faylenor in whole-Tome words. Mat. 5. 19. Heethat breaketh the least Commandement and teacheth men so to doe, shall bee called the least in the Kingdome of heaven. It was a fearefull Motto that was affixed to the name of Ierobo-

am, this is be that canfed I fraell to finne.

3 A third kinde are fuch as are unwholesome, but more frequent then the two former; for they wounded religion in the legges and armes, but this doth kill it at the heart; and that is, when religion is diffraced in generall by the opprobrious terme of precisenesse and too ftrict a course of life, or what other termes soever : if these words were onely heard in Tavernes, and if such desperate and debausht men onely spake such words, it were

were no great matter: But what shall we day, when in pulpits they bend this way : words against finne, are like fire in greene wood , which if it bee not followed, it will die; but here an intimation is effough, and it paffeth like lightening into mens consciences. Since therefore men are tender, in this case, such words are to bee taken heede of, and if all Ministers should joyne together to cry downe the Atheisme of these times, it were not enough: how much more then are they too blame that disgrace religion, and make it runinto the rocks, and dare not looke out? These Elimasses cast dirt in the face of it on every fide; And well may ye be called Elimaffes; for as he perverted the straite wayes of Gop, so these doe make religion to seeme crooked; as a false glasse makes a face seeme deformed and squint-eyed. But G o pronounceth a woe against such : Woero those that make sweete things sowre. Beloved, it is no jesting matter to bring an ill report on the holy land; for God laid unto fuch, they shall not enter into it, but dye in the wildernesse. I wish these things may be well confidered, that they may quench thefe tongues fet on fire of hell.

Doct. Which thou hast heard of mee ] Observe hence: This frame or patterne of truth must be taken out of the Scripture.

But the Papists from this which thou hast heard of mee, ground; that there are many unwritten traditions:

Timothie had a forme delivered by mouth as well as writing.

It was either such as wee have in the Scripture, or other: If such, it helpeth not the Papists: If other, Saint Paul was accursed by His owne Canon. Galath. 1.8. they received from him many things, but according to Scripture; hee preached nothing but that which was in

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the Law and Prophets. The patterne then must bee Scripture: for first, God is onely with his owne word, to blesse it. Secondly, No word else will stay the conscience. Indeed a true forme should be a little Epitome of the Bible.

But what neede weefuchthings ? are not the Scrip-

tures compleate, profitable, de.

Object.

Yet for perspicuity, method and manner, mens labours are necessary: they are persect as the principles Answard and grounds of all knowledge; and thus they are absolute in their simplicitie; but not to save and edifie are they absolute, but as joyned with the guist of supernaturals knowledge, and wisdom. He should reason it that should say, good bread, and meate, and mault, and water are sufficient to maintaine life: what needeth dressing, brewing, baking?

In faith and love Observe: What all preaching is about, viz. faith and love; what neede wee then such a deale of preaching? all is but faith and love, these are dispatched quickly. I, with those that know not what they meane. What is Logicke but to reason well? What is Physicke, but to restore and preserve health?

But a great many things goe to preferve this.

But why faith and love?

Object!

Because they are mans whole duty, not one of them; Answ. for faith without love is a carkase, and love without faith is ignorant devotion, if to God: if to man, it is selfe love or carnall love. Why first faith: because thence springeth love; it is before it, therefore love cannot be the forme of it; it is a formall effect of love: we cannot love God who is a consuming fire, till we have believed on him.

Which is in Christ Iefus ] Why faith in Christ? Christ

V/c.2.

is the scope of the Scriptures, and by consequent of faith. CHRIST is the Person in whom and by whom wee are able to come in faith to Go D. Why love to CHRIST All must bee done in him and for him.

To helpe us in conftruing Scripture, take that sense Vie 1. which is analogicall to faith and love.

2 In evincing herefies and schismes.

3 In shewing Ministers what they must chiefely beate upon. This observed, will cut off vaine and fruit-

lesse questions.

4 What people must strive to above all; faith and love. Why love ! Because no true worke but commeth from fome found affection: and no affection but commeth from love: there is an ingredient of love in it.

Touching the former frame and paterne, the Papills have it not.

For first, they keepe not the Scriptures pure, they corrupt them, preferre the Latine translation; admit po exposition but all the Fathers, or the Churches ; make additions of unwritten traditions, wrap them up in an

unknowne tongue.

2 They keepe not the fumme as they should : the Creede they overturne by doubting and false Articles: as CHRISTS making the wafer cake his body. (3) The Commandements, they detract from; as the second, they diminish the sense; As thou shalt not covet: By traditions they make them of no force. (4) The Londs Prayer; they pray to dead, for the dead in a false manner in Latin pater noster, they know not what. (5) Sacraments, they adde to, and detract the Cup. >

3 They

3 They keepe not the old Romane faith, as by comparing their doctrine with the Epiftle to the Romans may appeare. But this is to bee marked, they call us Schismaticks. Wee leave them because they have left the old Roman faith.

But where was your faith (fay they) before Luther? Object. In the Epistle to the Romans: yea in Papisme it selfe Anso. ours may be gathered, as in the rubbish we may fee what kind of frame once flood.

But why then doe you leave a Church which hath object;

and holdeth fo many good things ?

Because it taketh away with the one hand what it Answ. sheweth with the other. It holdeth in name and title, but overturneth in effect and fruite: For it is the nature of these things, that by adding and changing made in them, they are fruitlesse: CHRIST profitteth not with workes : G o p is made a Divellaf worshipped as idolls.

I but many (you fay) in our Church are faved? Object. True, because God giveth them light before death to Answ. fly from your Churches errors to CHRIST only. This is not needfull, that men should explicitely know their errors, but indirectly at least they disclayme them. For the Martyrs, Instin and others would not have left fuch things as are in them unretracted, had they had particular illumination : It is in transitu, if it be: but be it or not, it is not for us to flay where some are saved; if the contagion kill most, no more then it is safe to abide in a house where many dye, yet one or so escapeth. This is to bee knowne against halting: Many know not what to thinke and fay twixt difference in opinions.

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2 TIM. Chap. I. Verse 15.

All they which are in Asia beturned away from mee, of whom are Phygellus and Hermogenes.

HE Apostle Saint Paul, that hee may make Timothy more cautelous, more to love him, not to bee cast downe if the like befall him, hee reproves the sicklenesse of these persons; who now in his troubles revolted and for sooke him.

obf.I.

Vfe I.

That many leave their Pastors in their troubles and fall off; all for sooke him the first time of his appearing. Thus when Christ was smitten and attached, the Apostles shrunke away from him, according to that, when the Pastor was smitten, the sheepewere scattered. For (1) of those that make shew many were hypocrites, and therefore they will like Swallowes take the summer shine with us, but bid us adiew when winter bloweth. (2) Many that are sound, yet are weake in love, and therefore not able to be are in sufferings. (3) Many want courage, and therefore say, I can doe him no good, I shall be looked into, as good one beare it as more, when wee cannot be eased: so that their distressed brethren may sinke or swim, while they consult with such fleshly reason.

To warne us of such Apostatizing, especially in these last and perillous times: A griese, having sowen, to reape no harvest. Whole Churches may fall away.

Particular

Particular persons may, on which Churches stand; therefore we must not like the worse of religion though many leave it, the wheate is not the worse when the chasse is gone.

2 Wee must not follow men, to ground our faith on them, they may lye: this will bring in a monethly year-

ly faith.

Gos, and to acquaint our felves with him in whom

there is no shaddow of change.

Wee must not be dismayed, if many shrinke from us when they come to the wetting: Some of Gods children suffering in this kind, take it to heart and say: O if others had done thus and thus, I could have borne it; but it goeth to my heart to see such serve me this part: why this is no great newes; did not Saint Paul here, did not C R R I S T, David, lob at his wives hand indure the same:

5 This that many fall away, must awaken us to more circums pection: though it light upon some men onely, it is every mans terror: wee have great reason; for wee live in most perillous times, wherein the Holy Ghost hath warned us that the dampe of sinne shall make the love of many waxe cold, wherein the contagion of Apostasse is Epidemicall, it is growen a popular disease: for what lukewarmenesse, what a weake pulse beateth every where?

But to come yet neerer to the professors of our time, and note their shifting: I have noted, many a one hath beene very couragious when they have beene free from gunshot; but when the Lord never so little tryeth them, then they begin to cast the feake, as though it had never beene they, very cunningly making a question of that

which

which before they have in words manfully mantained. feeking under pretence of resolution to hide their flinching from Gods truth; much like the cunning drunkard, who when he reeleth, beginsto quarrell with the unevennesse of the ground, when indeed the error was in his head: So they being danted with the threates of the ungodly, and perceiving what a fhame it is to revolt from the truth for the pleasure of any man, beginto stumble at the cause and seeke out a knot in a bullrush to finde them busied, to the end that when they execute their purposed seeing from G o D, they may seeme to colour it by way of being otherwise perswaded through demonstration of spirit, revoking that which in time of peace tanguam pro aris & focis they contended for: This is true, and it issueth from feare of the Creature, and a very fearefull thing to regard it. I know that GoDs children may herein fall for a time through infirmity, too too much rashnesse mingled with feare, preventing the discourse of the spirit, as that of Saint Peter exemplifieth; but they againe recover their strength as, (Saint Peter did) and warre with their infirmities, even to the teeth of Sathan.

Weereade of the Martyrs, how some of them for a night sung a recantation, which argued them men subject to infirmity; but in the morning they have recalled themselves and have persisted in the purpose of Martyrdome, which testified the having of that Princelike spirit of Adoption, as strong as Sampsons. Now as thou hast let slippethy hold, and are quelled in thy profession at the regard of these silly terrors opposed by man (which argueth thy corrupt Nature:) So hereafter pray unto the Lord, to bring thee agains out of this swoune, to thy former strength, which may testifie with all Saints

of that victorious spirit, to thine everlasting comfort. Otherwise, deceive not thy selfethrough Sathans strong delufions; thou art one of those false hearted Souldiers, which forfakest thy God for a peece of bread, and preferrest the favour of a sinfull mortall man, like unto thy felfe, before the enjoying of that gracious protection of the immortall and invisible God: and so consequently together with this thy earthen stay, must drinke of the cuppe of Gods wrath in perpetuall torments. Mat. 10. Feare not them which can kill the body, &c. By which our Saviour give: h us to understand, that they which feare to professe CHRIST and his truth by reason of men, that everlasting death is affured unto them. Revel. 21.8. The fearefull and the unbeleeving, &c. Shall have their part in the lake which burneth with fire and brim-Stone.

of whom are Phygellus and Hermogenes ] Observe: 06,23 Men barmefull to others, detected once to be fo, may be openly represed. Not for revenge and eafing of our stomacks on them, for difgrace, &c. but to provide for the fecurity of others. Thus, of men prophane, we may give others notice. Where we may see; while men fly evills finfully, they fall into them. Those persons were ashamed of reproach with Paul a prisoner, and are branded to all generations for fickle revolters.

Great men may fall, like starres from heaven. A mannot having the true grace of the elect, may fall from all outward priviledges which he holdeth as a member of the

visible Church.

2 From the effects of his grace in life and conversation.

3 From the very habituall guifts, which were the fountaine whence his fruites flowed, thus he may come to be twife dead and in worfe cafe then ever.

Further

obs.3. Further, here marke the course of inconstant love in such as are not grounded in religion. A friend if true, loveth, ever: others like brookes in winter, a hot summer dryeth them up.

Touching the fact it felfe, observe.

The kinds of Apostasie.

2 The causes.
3 The Remedies.

The which is judgment and affection, from both profession and practice of all truth, is not here meant.

2 A second, in which we keepe judgment, but refraine profession, incident to times of persecution, here may be

understood.

3 A third, in which we keep judgment and profession, but lose the power, common with us: More goe to the Divell by prophanenesse then heresic and schisme.

2 The meanes or causes drawing it Sinward Or Or Outward:

but the variety of these declinings, springs chiefely from the inward; which worke in withdrawing us. The cause in the Lords children is the state of their grace, which is fuch as hath reliques of findwelling with it. The cause of the others totall fall is an effentiall defect in their grace, to produce true fanctification in a fufficiency; for it reacheth not to make a true union betwixt CHRIST and them. For the spirituall guifts of the temporizer doe meerely enlighten him to fee CHRIST, but doe not moove his will to goeunto C H R I s T, 25. given him of God, that he might not perifh, but have lifeeternall: His application is an overweening hope taken up by his owne presumption, it is not a motion which the spirit doth elicit and draw out ; such is his en-The lightning.

The outward causes are divers, as. 1. Scandall at do-Etrine, at professors: at wants in Churches: hard usage of the Church offered to us : missing our owne by and finister ends propounded, &c.

3 Preservatives against Apostasie.

I To make our reckoning aforehand, providing for the worft.

2 Lay a good foundation, build on the rock: digging out our unbeliefe, mortifying our corruptions : getting knowledge, yea experimentall knowledge.

3 Hearing the Word.

- 4 Vfing private exercises and fellowship with the Saints.
  - 5 Not doing any thing against conscience.

6 Labouring for fincerity.



## 2 TIM. Chap. 1. Verse 16.

The Lon D give mercy to the house of Onesiphorms for hee oft refreshed mee, and was not ashamed of my chayne.

Ere consider:

1 Pauls neede.
2 Onefiphorus his helpe; often, at many times, places, in many things.

a Paul thankfull, feeking his good by prayer.

4 Gods reward in that day.

First

obs.

06f.I. First note ; The best may come toneede. CHRIST had not where to lay His head : So Elias ; David asked Naballs reliefe. The world is a stepmother to the Lords.

VSe Wherefore wee are not to bee dismayed, if we find it our let : nor to condemne men, because the world smiles

not on them.

G o D at neede sendeth relievers. Thus ELIAS had the Widdow of Sarepta with her oyle and meale; the Ravens: IEREMIE, EBED-MELECK a blackmore; Saint P a u 1 his onesiphorus, who now when meanes fayled, when labour hee could not with his hands. Go p will not leave them, nor forfake them.

Which must make us not bee discouraged in good Vse.

courses, for feare of wants: God will supply.

How rare good examples are; yet to be followed though 065.3. rare; they are thinne fowen that are faithfull and mercifull and couragious in good : all Afra one way ; Onefiphorus onely this way. Pfe I.

Which must teach us, not to number but to weigh examples; not to confider how many, but how good.

2 The world shall not bee excusable, because it hath but few doth otherwise then it selfe: if but Lot, we should follow him before all Sodom.

061.4. Onesimus may relieve Saint Paul: Which sheweth that enemies under the cloake of a Christian name does more rigorously persecute the godly then heathenish Now close imprisonments in small Rome ever did. causes not so warrantable.

A patterne of a faithfull friend and true convert. A friend loveth in every time, in his difgrace, restraint, jeopardy. For a Christian friend findeth in trouble that

that for which hee loved in prosperity, a true convert. For all that are converted, that are confirmed by the miniftery of any; they will for ever love the inftruments of other. Zachary, Lydia, the Iaylor, the Galathians may be examples. Yea, now Paul was nothis own ordinary teacher, yea now restrayned, now he loveth.

Which sheweth how those who are unkind to their Vse. Ministers have not received, nor tasted their spirituall things: though to helpe them is not pure mercy, but a

debt in justice.

Now for the order of relieving; in generall foure things.

I Who are to be relieved.

2 In what order.

3 In what manner,

4 Motives-

All inneed, whether by caluality, weaknes, &c. Slothfull ones are to be holpen with worke and correction.

For the order: first mercy to our soules, then the soules of others: then to our bodies, then the bodies of others;

especially of Allyes, the household of faith.

The manner, lovingly, boldly, cheerefully, wifely: we must take heede of vices that make us unwilling or unable, coverousnesse, selfe-love, prodigality.

Motives.

They are notarmes of Christs dead body, but living members, temples of the spirit.

3 It shall hang upon a file of remembrance for their

comfort, in the day of Chrift. Mat. 29.

3 We are flewards, not owners : we are theeves and murtherers, if we keep back due benevolences tending to the good of others life : we must be dispensers. God giving wealth, tryeth what mercy we will shew.

\* We

24.2.

Answ.

Queft.

Answ.

24.4.

Anfw.

We shall thus be like God, who is a Father to the

Orphane.

Wee have examples of Go D, Christ whose life was a doing good. leb, was an eye to the blind, a foote to the lame. Paul 2 Cor. 8.9.

6 The fearefulnesse of account, if this be omitted.

7 The acceptablenesse of it to God.

8 The cry of the poore creature; for this facrifice caufeth thankefgiving.

Whether with danger to our persons we may, and are

to doe good ?

We must even with peril of our lives, as Epaphroditus; Anfiv. Aquila and Priscilla. Saint Paul was a publique per-If with my conjecturall perill I may procure another certaine reliefe. So if for a publique member. So if for a private, it may bee adventured, but not of a publike person.

Who are to relieve fuch as have the plague ?

Such as Magistracy by lot or otherwise designeth.

But may not the minister ?

No, for the health and fafety of many is to bee preferred before the fervice of one; unlesse matter of soules health urge it.

What for such Ministers as live in ill ayres ?

Que. 3. They must trust on G o p s providence, and not Answ. receive temporall things, if they will not distribute spirituall.

When is mercy to be exercised?

While wee live here; for as much as the occasion which is not presently taken, cannot be recovered. (2) Againe our ability may alter. (3) Our executors may pervert our Will, when wee are gone. (4) Prayers will doe us good while we live, none after. (5) It is a token of

of an unbelieving atheisticke heart, not to doe good in life; I know not what I or mine may neede. As words in featon, to are almost reason.

termes, hee hath done, but upon the duty: Christianity maketh menthankfull. Thankfulnes commeth on knowledge, justice, humility. Pridefaith, it is no more then my due: The matter done is a small thing, I must repay it.

Whence it is that mersifull men prosper : They have ma- 065.4? ny to speake at Court for them; and to lift up their

hearts to God in Prayer for them.

That Prayers mult be of living for the living?

Why Prayer ? (1) which Paul knew, this good man Answ.

could not misse.

Because Pant knew God would through Prayers have that obtained which hee purposed toworke. Phili

1.19.

The Lord show mercy at that day. Observe: There obs. I. compence of reward is not present: at that day. We must therefore live by faith. 2. We must not thinke it lost we have done, though we see nothing: By faith we live. In outward things, we trust to our selves, to men, to the clemency of Sea and Windes, to the seasons of the yeare, or .

That we may looke for a remard. 1. To God, then to Obf. 2. the good of others, then to the reward, not as a debt in law, from justice distributive; but as a debt of fidelity promising and of free mercy. For God knoweth wee have many lets, dangers to our persons, losse in our sub-

flance, unthankfulneffe of persons receiving.

That all have needs of mercy; One siphorm at that day Obs. 3. of judgment: here is the roote gotten, there the full fruite

. . .

Vfe 1.

of mercy is given. And in regard of the fruites there is mercy to be bestowed, even in this life.

To stirre up dull Protestants to more fruitfulnesse in workes of mercy. To take downe proud Papists that build justification upon workes, and supererogation.

The proportion, mercifull Onesipherus sindeth mercy. The mercifull find mercy. 1. They have many Prayers for them. 2. They have boldnessein conscience of their kindnesse showen to others, to goe to God; they have hope. 3. An argument wherewith to moove God. 4. An evidence that they are such as have received mercy.

Which must draw men on to doe good.

2 Must make them consider, if they find not mercy, whether they have not neglected this duty of shewing

mercy.

prayers of the poore are against them: they can have no boldnesse, nor hope in going to God. Wherefore let the hard-hearted looke to it; there will come a time when they will neede mercy.

of.5. Sake: through One siphorm all his house fared the better.

I For they are neere him, members of the head; man and wife one flesh.

2 They are brought into the covenant.

3 Have good meanes.
4 Good examples.

To stirre up all governours unto care of themselves in all things to walke with God in all wellpleasing; so shall they well provide for their owne, and the welfare of all committed to their care and charge.

2 To shew who provideth well for his family, not he that Naball-like, but hee that doth as good longthan,

. providerh

provideth better for histhen Saul; hee shewed mercy and his feed found mercy. Menthinke they undoe their children, if they give ought to mercifull uses ; but they are much wide, it is a good foundation to the house.

3 It letteth fervants and children fee what happineffe they have that live under good government: but if they bee not benefitted by it, it will bee with them asit was

with Indas.

Contrarily, that God curfeth a whole house for the gover- obf nours fake, with temporall and spiritual punishments. Hamans household for his wickednesse fared hardly: Gorahs: fo the lewes and Canaanites were at that time and in such fearefull manner rooted out, that their forefathers wickednesse might be punished in them.

To let the wicked see how fearefully they provide vfe. ?

for their households.

2 To let fervants that live in wicked houses see their danger : It is a hell to bee in a wicked house: you shall beare blaspheming, rayling, flandering, revilings of the odly, de.

But what shall I doe that live with such ?

Labour fo to feare God, that he may bleffe thy mafter Anfin. for thy fake, as lofeph and lacob.

Servants partake of the fame mercy; mercy to that household where such faithfull servants live, therefore

tobe had in respect.

Laftly, by deductions : that for good households, the obf. corporations of the Common Wealth are bleffed.

FINIS.

provided bever for histhen 8. wf . herthewed mercy and his feed found mercy. Meadhinide they undoe their children, if they give ought to mercifull ales ; burning ore much wide, it is a good foundation to the horfe.

le letterb fatvants and children fee what happin: fle they have that live under good government bucket ev bee not benefitted by 11, I will be while can askew is

with Indas.

Controlly, the God conferban bole hange for the gover- Off. or ich contractoral end for all printhments. Ile. re, a houldhold for his vicked alle fined hardway Carolis for the fewer and Canamites were as the scome and in their feoretail manner rooted out, that their forcieclars wickedes form to be profiled in them.

to leaving which or it will be to wind of or

. blod hour hould hold .

2 To let fervants till live in wicked houses feet heir danger the is a hello besine wiched house; you that! de dispreminent dine, Carterine editors of the

sily, Ge.

But what fhell I doe that live with fuch? I about fore feare God, that he may bloffe thy mafter gafes. hickey as expendent beach.

Servens partale of the time mercy; mercy of harhold where fach faithfull fervants I ve, to defore Logier albui coot

the he delections that for med tenforal is the Corners over 150 Common Frath a william

FINIS.



Spiritant sephorifact.

## SPIRITVAL APHORISMES:

OR

## DIVINE MEDITATIONS,

futeable to the pious and honest life and conversation of the Author

Per BAXNE, and : vise



Hough Go D's providence fets never fo many blockes in our way, that He might bring us by ferious confideration to returne; yet fill weegoe forward like unruly horses, which will take hedge and ditch for the

(weetest pastures, 10 18 7 7 11 0 1 2 15 Valls

2 Men about whom there is a great din, cannot heare when men call upon them: So the lusts of the ungodly ring such peales both within and without; that they doe not heare the Loro, let Him speake never so lowd.

3 Viter

3 Veter forgetfulnelle of mileries past, and security in regard of them must be healed, by letting their noyformer eliques to the mour postrile.

A good hidge's a mouth to the dambe. So is God to us; when wee cannot geton a word, through infr-

mity, He will speake for us against the evill one.

dwell in a pleafant palace, with all liberry, and another live, and end his dayes in all mifery in prifon, where the light thineth thorow a grateto him: So some live in the Sun-shine of Go D's favour, the state of their soules being delightfulls others are tyed up in chaines of darknesse, and behold the light of His countenance shining in at some corner dimly.

6 A man that hath turned the loving countenance of Go p from him by little and little, growes in acquaintance with such sensual delights as are before him; when as he should stand aloose off with the Publican, till his

God had returned.

thing freely: Sins as deare as my eyes. (2) I could effective of His gifts and tokens. (3) I would long to fee his face and heare his voice: Parties that love entirely,

are never well, but when they are together.

8 I find in distresses two things to stay me up. 1. The Promise, which give thme what loever I lacke, as a soft heart, some liberty, enlightning, life. 1. The remembrance that I had these things once in some measure; for where they are, they are a part which shall never be taken away, abiding gifts without repentance of Him that bestowed them: things are not lost, which are alwayes at hand.

9 If going forth we had a band of men to guard us.

all feare would vanish away; but if wee have the Lord of hoasts to preserve us in our severall pathes, how segure may we be against the whole creature!

10 Because men will not take to heart their great diseases; the Load therefore ever and anone awakes

us and rubbeth our remembrance.

this or that, shew them notwithstanding where it lyeth; and this doth stay the stomack, though they have it not: So God sheweth us our heavenly delights in His hands, as a faithfull Keeper; the view of them in His holding is enough, while we are absent from them: wee are now but Grammar schollars, sitting for the heavenly Vniversitie.

bread and butter: So we with the Word of Go D; they will eat where they like, and cast the rest into a corner to a dogge. Hee that would watch himselfe in his unfruitfulnesse and sinne, should have cause to complaine of nothing in Go D, if not of too much gentlenesse.

tereth a carelesse Divel, which lookes that a man should not challenge himselfe for it, whispering, when will you know rest, if you take every thing to heart: Good therfore will it bee to pray speedily for deliverance from hardnesse of heart, making way for sin, the slumber of grace: Good also will it be to worke in our selves seare of opening such waters as will soone overslow us; to feare the consequent of impenitent beginnings, is a most wholesome vertue.

14 Spirituall diseases are like temporall. As an inward burning sever, from the outward heat of Doggedayes groweth sharpe, and vexeth the sicke party: So inward inward troubles from outward wants cast upon us, be-

come a great deale encreased.

many fore stormes fall upon them: now the godly have a sure shelter, which will take neither wind nor water: The wicked have none; for their stay is like the taking of a tree, which at length wetteth more than the naked storme.

16 When I have received, I think with whom I have dined, and with what: if we be invited by great men, we take our felves highly graced, and cannot but speake of it. If at the Lond's Table we could see what were bequeathed unto us, the dainties thereof should be unutterable. The heavens, the earth, with all the furniture thereof, is not to be compared with the gift of the great God in our Nature. How should we labour to keepe that meat, this medicine, which though we be dead, yet will quicken us? We will wash and smell of toasts sowred in wine vineger, to keepe in an ill tasted Potion from comming up againe. The Lond make us take heed, that pleasure, cares of the world, and other follies make not the heart loose to cast up this spiritual nourishment?

17 A good Parent will doe what he can to make his childe have a fight of evill, that he may be ashamed and avoid it: Shall not our heavenly Father instruct us to see our sinne, and enable us to walke with an holy blush.

18 If we take physicke, we are glad of the working kindly with us, we will not goe forth and hinder the vertue of that which is administred: So in Go b's corrections, how are we bound to thanke Him, if they doe well withus? How carefull should we be not to runne

our selvesout into those delights which may hinder the

19 What threshing will make mee sly out of my husk? Even as Let was forcibly drawne out of Sodom: So for His mercies must my God plucke me out of my

naturall corruption.

fay I, thou must carry me as the Eagle her young ones, setting me on the wing of thy Spirit; as the nurse her children, the shepheard his weake sheepe which can goe no further, as the porter his burthen: Thou art my God, thou must lead me till death.

21 Want of due repentance for old fins, of thankfulnesse for comparative deliverances, as when the Lord hath in some measure eased the yoke of former corruption which reigned in us; want of fearefull caution and suspicion, in regard of remainders unmortissed, and suture events, may make God make our ancient iniquities play their prize anew in us.

12 I doe no good duties, but I discover apparant infirmities; what then? we must still labour to performe

what good we can.

23 Wee must walke with God in all yeelding and teachablenesses as the horse obeyes his rider, as the child

goeth in the parents hand.

24 When wee know bodily paines comming upon us, we shake our heads, and death is even in our eye-lids, we foresee these so pitifully; but our spiritual paines wee regard not; an hateful hardnesse of heart is in us, comming from the disloyall carelesses of our God.

25 In clouds of eclipses as concerning God's favour, I see the Lor D trying what is in my heart, how I will beleeve in Him, though I seele nothing at the instant,

how

how I will in weaknesse of wisdome behave my selfe, whether I wil weaned resigne to him my best comforts: the Divell he thinketh to weary mee, to make bitter against God, as who (he saith) neglects me. And the wicked one will strive to worke impatience, unbeliefe, senfuality: The Lord so so teach me to resist, that I may finde him slying from me.

26 As the Chirurgion bindeth and stoundeth before cutting, that the patient may be lesse grieved: So God doth in long courses modifie us, that our cutting off by

death may be leffe painfull.

wayes, strike us with a spirit of giddinesse, for that wee run our selves heart-sicke, our paths being hidden, His light not shining on them: A woefull evill, first alive, last dead.

28 The wicked confidence wherewith our hearts are limed to the creature, doth make us if the least thing be wanting, to storme, be all discontent: and on the other side when we have the meanes, to write upon them, presume, rest, joy in them: whereas we should looke onely to God who worketh all that is done by them. We must hate the Divels projects, who would bring us to shoot off our good with slothfull respects: this independencie pulleth the crowne from the Lord's head.

29 The fight of men in the yellow lanndise deemeth all things yellow; the tongue corrupted with choller, judgeth whatsoever it tasteth bitter: So sensual hearts distaste heavenly matters; not that these are not sweet, but because their appetite is perverted with prophane

fenfualitie.

30 Sometimes it would discourage me to deale still with my selfe, because I feele that the grounds of my griefe

Physicke hath this use; when it quite taketh not away the cause of a malady, yet it keepeth it from growing, and sharpnesse, which otherwise would torment us, maketh us walk more at ease, though not fish whole: This may be easily applied to our striving against the stone of the heart: Besides the Lord hath said that His grace is enough, the stone it selfe shall out at length.

31 A man must not only bring wood, but blow also, if hee meane the fire shall burne: So wee must worke a good exercise (as hearing the Word, receiving the Sacrament, &c.) upon our hearts, if we will have the fruit

of them.

fome kind of ficknesses, as when one vomiteth at the sea, or his stomacke is ill and he casteth; for we know they are paines indeed, short, safe, and after beneficiall: So our heavenly Father seemeth not to pity us in some takings, when our selves seele as if all were overturned; because He knoweth, that which we suffer is short, safe, yea, and shall after advantage us in the quiet fruit of righteousnesses.

33 A strait shoo, maketh us feele a little stone: So a strict conscience a small sin. It is good looking to little sins: A little sparke neglected maketh a great stame: the smallest sin not regarded, maketh the heart more averse from GoD, more indisposed to rightcousnesse, more untoward and impenitent. They that will not amend a

gutter, must amend a whole house.

34 In our wrastlings against spirituall diseases, when God easeth our sits with a little ease or release; we grow light, secure, sorgetfull; even as when the smart of a beating

beating is gone, it is forgotten with the children: And many ficke ones, when their paine is a little over, will be as merry as if all were well: Now we should remember that our assaults in this kinde, are like agues which will quickly come againe, and in that respect should provoke

our hearts to reverence and watchfulheffe.

35 We may come to a fight of our unthankfulnesse.

1. If wee observe how little wise remembrance is prefer with us for our evils.

2. How little our hearts are affected towards God when wee have a retrait, and His strength subduing our evils; how little the heart cals upon us to give thankes.

3. How fearefull an estate this is: better may wee mourne under misery, than be thanklesse in deliverances; we must to mill againe, to Egypt, if we be at this passe.

36 Wee can see the branches of a tree without labour, but to behold the roote requires labour and digging: So the fruit of sinne is manifest, the roote ly-

eth hid.

37 This it is; a foole wil goe on, though he pay for it: thus I finde in my lefte nothing but diseases, one wrapped within another; but my trust is in the healing God: He that brings, who are by nature old Assecolts, to be understanding men, wil in time give me prudence.

38 For lawfull mirth, sometimes wee must take it: the bow still bent, proves a slugge: The Eagle which soareth to the Sunne, is yet ere while faine to rest her wing. Besides it adornes the clemencie, and gracious indulgence of GoD, when the conscience apprehends him as looking on, and allowing us lawfull recreation. Chris shall made it pure; but wee are like children; give them an inch, and they will take an ell: we

will be rudetogether with it: we must use moderation and reverence.

39 Poverty of spirit may be helped by such like confiderations. 1. A knowledge of evill lawes within; an emptinesse of many graces, weaknesse of those we have.

2. The conscience of our soolish hardnesse of heart, which makes us unable to seele these things at the quick, which be our miseries. 3. Groaning to Go D out of these deepes. If a man were subject to a fit of a phrenzie, though but in Midsummer Moone, it troubleth him, yet it is his griefe all the yeare long: So it should be with us in our spirituall distemper.

by them, why? because they have lived thus and thus blamelessely: for my selfe I can say nothing, why? great have beene my failings and wickednesse. These reasonings measure GoD by our worthinesse, and give not glory to His grace, which doth freely, yea, when we have deserved the contrary, good to us. Hope well in

mercy, and have well.

41 These stashings of sin, when they come about us sometimes, the more we set against them, serve: 1. To stirre up a penitentiall remembrance of sins past. 2. To make us search the healing of our hearts more diligently: For as the stinch and painefulnesse of a wound maketh us seeke the new dressing of it; So our spirituall grievances and smart drives us to our heavenly Surgeon, and to desire His goodnesse for the removing of our diseasements. 3. It trieth our faith whether wee will goe to Chris strong Sanctisier. This hath no discomfort, it is but the pricking after a new dressing.

42 Cain with his fons being cast out of the presence

of GoD, comforted themselves in building Cities and inventing musicke: But outward easements of griefe

make the paine fettle inward more grievously.

43 Like a boyle till it be broken, or a stomack sicke, till it be eased, findeth no reliefe nor quiet: So neither doth a soule loaden with griefe, till it hath confessed, what a deale of beating our soules stand in need of.

44 A great Oake is not felled with two or three blowes, nor fin prevailed against with few endevours.

matters might enter with me; but my hardnesse of heart will not regard: Thou droppess upon me every day, but I shoot it off as a rocke doth water, so that it can finde no enterance. I see that thou would'st have me to carry in thought some great miseries that haunt me. I see that not doing so provokes thee still to send me fits of them, because my heart wil not walke humbly in the thought of these weaknesses; yet Lord I have no power, but heedlessely goe on, till thou preventess me with the spirit of wisdome and a sleshy heart. I cannot prevent my dolefull miseries: the first borne of folly possesses my doleful miseries and the heardnesse of my heart, without thee, would prove a finall obstinacie.

46 God doth prove us, that Hee may in the latter end doe us good through Christ, for as men will try before they commit any great matter of trust: So doth God with us, He doth come and try our behaviour, when He is willing to trust us with His bleffing, and

with benefits spirituall and corporall.

47 There is no lesse snare in abundance than in scarcity. Intemperancie if it be held short, then it breaketh out in displeasure, in unthankful contempt, and rejecting the che good creature, because it pleaseth not an inordinate appetite: then unbelievingly it thinketh the health of it cannot doe well with such slender provision; then it sendeth out for one thing and another, seeking that which may feed it: Sometime it endeth in prophaning Go D's Name: thankes are given in distemper: Hardnesse of heart, carelessesses of Go D, dreadlessesses of judgement, wilfulnesses in holding on till Go D turne us. Let there be abundance of all things, then forgetfulnesse of Go D, immoderate seeding, resting in the creature, as our life and refreshing, as if genialis vita were optatum pharmacum: then a man is still because his disease hath that it crayeth.

48 Letting our watch fall is like the keeping of the fentinell. Sinne entering is like the opening of the waters.

49 Temptations make us fee our weaknesses, prize our graces, gather assurance in beholding the distinction of slesh and spirit in us, rejoyce in C H R I S T I E S U S, know G o D, as His faithfulnesse, wisedome, mercy, power, patience, &c.

50 We cannot move hand nor finger in temptation, if GoD act not His graces in us. There is a double grace; one giveth the weapon; another teacheth, and enableth to use it: The former without the latter is unprofitable.

for This was the Lord's mercy, that I joyned confideration of benefits and promifes: for as the body, if reftoratives be never given, but vomits only, and purges, cannot hold; no more can the foule repentant; ranfacking our felves being that to the foule, which purge and vomit is to the body.

fafe when the Lion hath mee betweene his teeth: Hee that, when we get the highest into Go b; hath power to pull us downe; what would He doe with us under foot and in fin, if Go b's secret did not preserve us:

53 Thanke Goo for giving thee in fecret a good groane. If we were stomack-sicke, were would be glad to breake wind: groanes discusse spiritual maladies. Againe, they are an evidence that Goo's Spirit dwelleth in us: for the same Spirit which worketh joy unspeakable and glorious, exciteth grones also.

54 One disease will turne into another : The Divell

is put to the worse, when he changeth his weapon.

55 Sudden vowes are not fafe medicines. We must be wise, neither to take Sand's armour, and so over-taske our selves; nor yet to linger in the wind for all our liberty. He that will doe every thing to the utmost that is lawfull, will doe something quickly which is unlawfull: and the first is so heavie, that out of our geares we cannot fight for it. Vse liberty while it is still, and feed it, if it crave, checke it timely: The more weariednesse

we feele, the more we may be bold this way.

heart followeth, and a yeelding to lust in fome measure purposedly: Sometimes bitternesse of spirit and unbeliefe. The first commeth from the strength that sin hath gotten for that time and place: The sickepatient by savouring his sicknesse, having so strengthened it, that it beareth all downe before it for a season: The other from the remembrance of His laborious endeavours to the contrary still deseated: and the want of conscious understanding his owne weaknesse when hee standeth:

Happie

Happie is he that beginneth to pawle here, feeking betime that his heart may be kept praying to Christ who faveth His from the power of sinne: For this is the opening of the head of waters, carelesnesse, presumption, profaning Go D's Name, voluptuousnesse; any thing will get in, if this gall or breach be not the sooner

stopped.

but wee doe it as Zipperab her childe, very discontent that shee was put to it; but what must be, must be: Every distemper loveth that dyet which feedethit, and is not pleased with other. Wee must not be dismayed; weaning is painfull, and children are allowed in it to be a little froward. We must rejoyce more, that there is the grace in us to deny our lust, then grieve that there hangeth still by us such infirmity which will not let us doe it joyfully. When Saint Peter was led by Go p whither hee would not, yet Go p was glorified: Vse will make this action come off more easily.

nelle doth make them fall, especially if they have nothing to hold by; yea, their imbecillity is such that they cannot stand long: this is our natural lamenesse.

which CHRIST healeth. 10 w boog y word at susan

when wee goe, the least thing brings us downe in have conscience, pray to Go D the Father that Hee would teach His hand, and liftus over all difficulties: Wee, if wee goe, sometime grow selfe-consident; sometime count it wearisome and too straits yoke.

60 Soule-smarts, with us foolish children, are not long remembred, because the sting of them continueth not with us. This maketh us as soone as by repentance we have got release from feeling trouble in an old fin, we are ready for a new one.

61 What is the cause of such unsetlednesse, that the

heart fo flitteth from good ?

Answ. 1. The way of the Load seemeth too frait.

2 The spirit cooleth, when it is not in action.

3 The Divell is at our elbowes to preferre fuch baits as he knoweth we will bite at: our corruption is ready to start out.

62 Why doe we walke without feare?

Answ. It is a fruit of folly, which hath neither eyes à tergo nor à fronte.

1 As men leaping come forward by going backe 5

So doth Go D bring us on.

2 Gon preventerh fecurity and pride that will pre-

fently grow on us.

3 Go D leadeth us to see our rootes of selfe-confidence and deepe love to sinne by our falling anew to it, when we are now well helped forth to our seeming.

4 To teach us that we cannot stand a moment with out Go p, and therefore to pray that Hee would con-

firme us in every good word and worke.

5 Thus to perfect our faith and patience.

6 As a fore, the better plaster is laid to, the more it a while tingleth: So here with fin. These are reasons why a man now having with all his strength renewed his covenant, is presently plunged into some weaknesse or other.

63 Quest. Why after wee are restored and after prayer, we observe not how Go D dealeth with us?

Anfw.

and hangeth after liberty, not loving to be enjoyeed a further taske.

2 Ignorance of Go D's will; for watching after;

as well as preferring Petition is required of us.

3 Ignorance of the fruit of it, for in after looking Gob doth ascertaine the spirit that it is heard of Him. One will marke how he findeth himselse after physicke and exercise.

64 How is it, that often finding our folly and fmar-

ting under it, yet it will not be left ?

Anfiv. 1. It is ftrong, able to run away with us: one

madde man hath more strength than two sober.

2 We looke on it but too too carelessely; therefore to humble us under the power of it, it doth still returne: Thus G o p bringeth us to confesse that wee want wisedome, yea, that wee are more foolish than the beast and Asse-colt: the beast will start to passe the place where hee hath beene soyled: Lunaticke folly is with us: thus wee come to know the worth of G o p's promises, and to seeke wisdome of G o p. I will make the hearts of the foolish understand wisedome.

falling to evill: fly, when it commeth from the flesh, lusting after voluptious courses, not when it proceedeth

from imbecillity of our graces.

66 Griefe for finne may be excessive (though it be feldome found) as when it swalloweth up, and doth not onely intercept the exercise, but weakens the faculties of rejoycing and thankfulnesse. Even as Nature expulsive may expell immoderately, over-hastily,

over-

ever-long. So harly give when it worker in a pation without the guidance and commoderation of wife, dome and other vertues. Even as the body which take the purgationy if it fray not other whithout use reftoratives, it is weakned. So the foult by continuall griefe is enfectled, the thankfulnefle, joy, confidence of it not awaked. Every paffion is a good fervant, an ill matter: Such they prove when they will not take the bit, even of fanctified reason. As a man may have sinne the cause of his anger, and be too angry: So some the cause of his anger, and be too farre: That he can grieve for sinne is the grace of repentance, the soules expultrix; but that he grace of repentance, the soules expultrix; but that he is described this comment from defect of concurring graces, by meanes whereof the action of this should be rightly tempered.

Questi How may one discount the endeavours which a control her performed by helps of sanctifying grace, before the time her hath affurance of Gold's love, from such as reprobates doe by light of conscience or common gracely elected by the conscience of common

man totally calling into question G o p's love to him, should be persuaded that here hath sanctifying grace. Hence it is that these two goe together: men attribute all to hypocrisse, while through unbeliefe they let goe all actuall persuasion of God's love: the eye that is so hurt, that it seeth not the light it selfe, is disabled to other objects also.

2 A foule that doth not fo apprehend, or is not fo affured of God's love as it would, may formetime perceive that it hath grace, the other not fo explicitly perceived.

perceived. Hence iristhat many complaine of not feeling and finding God's tove, who will yet forwardly professe their love to Him, and defire to please Him. As one part and function may bee found in the bodie, and so felt, another complaining: So it is betwint Paith

and other graces.

A man may worke out of true fanctifying grace, and not know it; as a childe may move from life; not knowing it movern from life: and as a man may doe according to art (for every man in some measure nascient artifex) and yet not know it. To know what wee have in actu secundo, doth flow from experience, or exercising our senses this way; or from a superadded gift of the spirit which teacheth this lesson, to know the things bestowed.

4 A man commeth to know that he worketh from

fanctifying graces of Substitutes because ton over a sequence

When hee workerth from fuch grace as purifieth his heart from loving and liking to live in any knowne finne; this is the effect of faith which is true; to bringeth fanctifying grace, or fuch grace whereby the

heart is purified.

2 He doth his workes from communion with C H R I S T: hee that worketh from fuch grace as maketh him eye C H R I S T his strength: Not now I live, but Christ in mee, Gal. 2: 20. Out of mee yee can doe nothing. Hee giveth will and deed: Hee is as the Sunne in naturall effects, a cause universall.

3 He that worketh from the love of God conftraining fraining him: this is the heate and active

4 That grace which maketh us honefly in

Quest. 2. Whether desire before a man be actually perswaded of Gods love, may be counted a fruit of Faith?

thing, faith persuaded of grace received is another: To have a light candle in my hand is one thing, to see the light of it, this is another: For I may have a light candle, and yet smoake without, or some suffusion or mist comming over my sight, may make me not discerne it.

2 A true faith apprehending love, may be without experimentall fense or perswasion that I am loved: So true desires may come from such whom God loveth,

who yet have not attained certaine perswasion.

3 There is no feeled defire of faith and falvation, which commeth not from grace and falvation alreadie had by faith: for there is no smoake where there is no fire; no hunger and thirst, where no life.

Quest. 3. How may one discerne desire of grace and falvation in weake men, from them in

reprobates.

Answ. 1. The reprobate cannot have the like desire is the reprobates desire commeth from apprehending the excellencie of the object, as what a good thing grace and glory is; or from desire to be rid from evil which hath already seized on him, which hee doth see is unavoidable but by grace: It never commeth from a love of grace, as behoovefull to moisten his barren heart, and make him more fruitfull in rightcousnesses. It is one thing

thing when I heare some drinkes well commended, to which I wish I had of them; another thing out of thirst

to long after drinke.

2 Hence reprobates defires are such as vanish, for they were not from any inward habit inclining to them; but from some externall suavities objectively apprehended: or some end of grace, as to be helped out of the hell of conscience. The defires therfore comming from such occasionall considerations, cannot be constant; true thirst is not satisfied till drinke be gotten.

3 Their inefficacie is seene in this, that they are not carried to the meanes which lead to the end: but as that defire of health is ineffectuall, which is not such as cau-

feth us watch over our dyet: So here.

Quest. How prove you that a constant desire of Faith is a fruit of sanctifying grace?

Answ. I. A constant desire of faith is true faiths effect. Lon Dencrease our faith. Nothing which is not,

can seeke to be augmented.

2 Constant desire, as it commeth from faith, so it is full perswaded faith. For as an eare of come is in the seed; So is this faith which is fully perswaded, in this desire of beleeving. God acknowledgeth the desires of the spirit taught us by His Spirit, so as to essent them in His sight.

FINIS.